

# *Millennial Star*

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# Millennial Star

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## CONTENTS

### ARTICLES

Page

Great Opposing Forces	3
Making One's Calling, Election Sure	8
The Heavens Declare	12
One Knows—If He Tastes Fruit	14
The Body Without the Spirit	17
One Does Not Break Commandments	21
Regional Relief Society Conferences	24
Priesthood Administers, Lord Heals	26
Hearts Turned to Fathers	28
Words of Wisdom	31
A Church for a Changing World	33
Life Through Eyes of a Sculptor	36
A Mission Team	40
Mission's Records Released	56
"The Mormons"? Read About 'Em	75
What Is Your Problem?	76

### POETRY

"My Purpose"	20
"Is it Worthwhile?"	30
"The Sower"	39
"Long Road - Vermont to Carthage"	42

### WOMEN'S SECTION

Way to Understanding	45
Recipes	47
Household Hints	48
"I Will Teach"	49

### YOUTH SECTION

A Voyage of Discovery	51
Have You Seen?	53
Youth in the Spotlight	54
Forgiveness	55

### NEWS

From Stakes, Missions	57
From Elsewhere	73



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### Cover Picture

The Ascension

—Act 1:9-11

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**President David O. McKay**

# The Great . . . Hate Opposing and Forces . . . Love

President David O. McKay

★ There are two great forces in the world more potent than ever before, each force more determined to achieve success, more active in planning, and, on the one side, scheming, than ever before.

These two great forces are hate and love. Hate had its origin in our pre-existent state. There is a significant reference in the Apocalypse to "a war in heaven." (Rev. 12:4.) It is not only significant, but seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention exist. The passage is significant because it implies a freedom of choice and of action in the spirit world. In The Pearl of Great Price we are given this account: "Wherefore, because that Satan rebelled against me, and **sought to destroy the agency of man**, which I the Lord God, had given him, and also, **that I should give unto him mine own power**; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive

and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Two things you will note in that passage: one, that Satan was determined to destroy the free agency of man. Free agency is a gift of God. It is part of His divinity. The second point is that he desired to supplant God. I quote, "Give me thy glory." (See Ibid., 4:1)

The world does not comprehend the significance of that divine gift to the individual. It is as inherent as intelligence which, we are told, has never been nor can be created.

In the spirit of hate, as is manifest today in the world, the very existence of God is denied, the free agency of man is taken from him, and the power of the state supplemented. I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom.

A fundamental principle of the gospel is free agency, and references in the scriptures show that this principle



is (1) essential to man's salvation; and (2) may become a measuring rod by which the actions of men, of organisations, of nations may be judged.

"Therefore," we are told in the scripture, "cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Nephi 10:23)

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D. & C. 104:17)

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Ibid., 101:79-80)

"My independence is sacred to me," said Brigham Young, "it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organised as God is, that would be deprived of the free exercise of his agency so far as he does not infringe upon other's rights, save by good advice and a good example." (Discourses of Brigham Young, 1943 ed., p. 62)

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation.

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

When man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man, a transgressor. It is the function of the state to curtail the violator and to protect the individual.

Next to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has the most precious of all life's endowments — the gift of free agency, man's inherited and inalienable right. It is the impelling source of the soul's progress. It is the purpose of the Lord that man becomes like Him. In order for man to achieve this, it was necessary for the Creator first to make him free. To man is given a special endowment, not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: "... thou mayest choose for thyself, for it is given unto thee; ..." (Moses 3:17) Without this divine power to choose, humanity cannot progress.

With free agency, however, there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times or helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second. Man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery.

Man is responsible not only for every deed, but also for every idle word and thought.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout His ministry He emphasized the worth of the individual and exemplified what is now expressed in modern revelation as "his work and his glory." (Moses 1:39.) Only through the divine gift of soul freedom is such progress possible.

**Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.**

Though it is not a pleasing thought, we must realise that over half the world is under the influence of hate, as manifest by the Chinese leader, manifest by the communist group in Russia, and manifest to us in Cuba. Accompanying the spirit of hate is the denial of the existence of God. Satan was cast down because he tried to replace the Creator. But his power is still manifest. He is active and is prompting at this moment the denial of God's existence, of the existence of his Beloved Son, and denying the efficacy of the gospel of Jesus Christ.

The Associated Press some time ago related some instances that are taking place in China to change men's minds in a nation of over six hundred million people, whose hearts, whose minds have been changed as far as they could be changed by the spirit of hate. Forty-five or fifty years ago there was a spirit of tolerance and respect in China for Americans. In a school at Peking, which was fostered by Americans, I personally saw some of

the most active young men in junior high school that I have ever seen in my life. I have never seen more courtesy in any country in the world. Today all that is changed. The Associated Press made this report:

"A decade ago Mao Tze-Tung's newly-created People's Republic of China threw its Red Shadow across an alarmed Asia. Today, the lengthening Shadow has crept half way across the earth to the Americas. No one can say with certainty where it will stop . . . In his sixty-sixth year this round-faced, lofty-browed son of peasants has been raised by his communist followers to the eminence of a demi-god. His words, actions, and even his thoughts, are holy writ for 630 million people. He is one of the most powerful men on earth, and much of his power is based on the most debilitating of human emotions—hate. Hatred for the United States, hatred for rich landlords, for counter-revolutionaries, for Chiang Kai-Shek, hatred for anyone who fails to conform. 'Hatred,' said a traveller recently returned from Mao's China, 'has become an institution, particularly hatred for the United States. It is horrible to see this vast human machinery run by only one fuel—hatred! If it used love instead it could become the most powerful nation on earth.'" (Associated Press, appearing in the Salt Lake Tribune, Sunday, December 11, 1960.)

In the spirit of hate these men would supplant God. In the spirit of hate they deny His existence. They deny the existence of His Only Begotten Son. They would destroy the free agency of man. Here, in the spirit of love, we praise His name and teach His precepts.

Let us for a moment or two consider Jesus, the man of love. He revered and worshipped God, and is himself revered and worshipped by all Christian nations and classes of individuals.

"Whatever may be the surprises of the future," wrote Renan, "Jesus will never be surpassed."

Millions of people, speaking different languages and cherishing various ideas, worship Him and revere Him today. We revere Him because His wisdom and spirituality comprehend and exceed that of all others. He it is who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) He also said to His disciples, "... I have given you an example, that ye should do as I have done to you." (Ibid., 13:15)

First, in the spirit of love, let us consider Jesus' attitude toward God. That is the great question before the world today. The communists deny Him, Mao ridicules Him, and they have poisoned untold millions of minds against Christ.

What about Jesus as manifest in the flesh? In announcing His birth the heavenly hosts sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) In that message there is godliness, peace, and brotherly kindness.

Godliness, Jesus exemplified every hour of His earthly existence. On the banks of the Jordan at the beginning of His ministry, we hear Him say to John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15)

On the Mount of Temptation, which rises just above the Jordan where Jesus was baptised, He was tempted by that Tempter who tried to supplant God; tempted with all the things of earth and the power thereof. We hear Him say in sublime majesty, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Ibid., 4:10)

When He taught the disciples to pray, he included in the first petition

godliness—"Hallowed be thy name." (Ibid., 6:9)

Praying in the presence of the Twelve at the Last Supper, He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

That is the spirit of love, the spirit of faith in God the Creator of heaven and earth through His Beloved Son. God is worshipped by His Only Begotten Son.

What about the condition of peace?

Peace has been defined as the happy, natural state of man, the "first of human blessings." Without it there can be no happiness, and "Happiness," said the Prophet Joseph Smith, "is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; ..." (Teachings of the Prophet Joseph Smith, p. 255)

Jesus said, "... In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33)

On the same occasion, he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. ..." (Ibid., 14:27.) All through His life peace was on His lips and in His heart, and when He came forth from the tomb and appeared unto His disciples, His first greeting was, "Peace be unto you. ..." (Ibid., 20:21)

Peace as taught by the Saviour is exemption from individual troubles, from family broils, from national riots and difficulties. Such peace refers to the person just as much as it does to communities. That man is not at peace who is untrue to the whisperings of Christ—the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness, either in dealing with himself by indulging in passions or appetites, in



yielding to the temptations of the flesh, or whether he is untrue to trust in transgressing the law.

Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us establish among men — peace to the individual that he may be at peace with his God; perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he never can escape; peace in the home, families living at peace with each other and with their neighbours.

There are some who would say His teachings are not applicable today.

A few years ago there was a boy among boys who saw Him, who heard Him and received His teachings. Joseph Smith saw the Redeemer, and he has given that testimony to the world; he has recorded his message, and emphasised again the eternal truth that Christ's teachings are divine and as applicable to the civilised world today as to the people among whom Jesus walked and talked.

Fundamental in all Christ's teachings was the crime of wrong thinking. He condemned avarice, enmity, hate, jealousy as vehemently as he did the results that avarice, enmity, and hate produce. Modern psychology, as all students know, proves the virtue of such teachings regarding the injury that follows the harbouring of hate. He who harbours hatred and bitterness injures himself far more than the one towards whom he manifests these evil propensities.

Equally applicable to present conditions are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealings, the crime of hypocrisy, the sin of covetousness, the saving power of love, the immortality of man.

If men ever reject the fact that Christ is our Lord and Saviour and fill

their souls with hatred as that nation of over six million people are compelled to do, and not only deny Christ, but deny that His mission is to redeem man from the sordid life of selfish indulgence and sin, and lift him into a realm shown only by Him of self-sacrifice, generosity, beauty, and love; if the majority of nations fail to recognise Christ as the only "name under heaven given among men, whereby we must be saved" (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity disclosed by Thomas when he reverently exclaimed: "My Lord and my God (John 20:28); if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of Him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the traits of the jungle will hold the human family in bondage.

In conclusion, the obligation and duty rests upon The Church of Jesus Christ to proclaim the mighty truth that the Man of Galilee, the resurrected Christ, is truly the Way, the Truth, and the Life—that He is in very deed the Saviour of all mankind.

Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom and have him revert to the life of the jungle. With faith in the revealed word of God, let all true believers in individual freedom cherish the spiritual ideals of the Christ, and ever strive to make real the dream that all men shall be free, and that some day many nations will unite, not for war, but for peace and the establishing of the Kingdom of God on earth.

# Making One's Calling and Election Sure

Marion G. Romney

★ The theme I have in mind to discuss is "Making One's Calling and Election Sure." To do this one must receive a divine witness that he will inherit eternal life. The supreme objective of men who understand God, their relationship to Him, and His designs for them is to gain eternal life. This is as it should be, for eternal life "... is the greatest of all the gifts of God." (D. & C. 14:7.) To bring men to eternal life is God's "work and glory." To this end He conceives, rings into being, directs, and uses all His creations. (Moses 1:38-39)

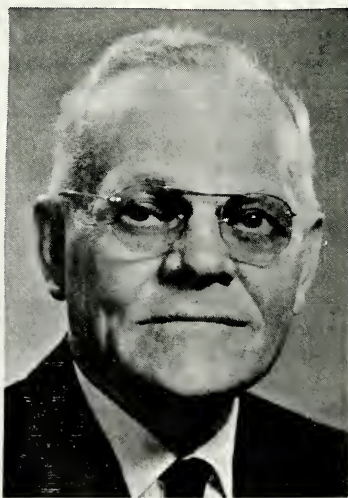
Eternal life is the quality of life which God himself enjoys. The gospel plan, authored by the Father and put into operation by the atonement of Jesus Christ, brings eternal life within the reach of every man. The Lord gave this assurance when He said, "... if you keep my commandments and endure to the end you shall have eternal life, ..." (D. & C. 14:7)

The fullness of eternal life is not attainable in mortality, but the peace which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life. The Lord has promised that "... he who doeth the works of righteousness shall receive His reward, even peace in this world, and eternal life in the world to come." (Ibid., 59:23)

I think the peace here referred to is implicit in the Prophet's statement, "I am going like a lamb to the slaughter, but I am calm as a summer's morning.

I have a conscience void of offence toward God and toward all men." (DHC, 6, 555)

I also think it is implicit in this statement of the late Apostle Alonzo A. Hinckley which he wrote in a letter to the First Presidency after he had been advised by his physician that his illness would be fatal: "I assure you I am not deeply disturbed over the final



results. I am reconciled and I reach my hands to take what my Father has for me, be it life or death. . . .

"As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more." (The Deseret News Church Section, March 27, 1949, p. 24)

Now I come directly to my theme:

I take my text from Second Peter, and as he did, I direct my remarks " . . . to them that have obtained like precious faith with us. . . ." (2 Peter 1:1.)

Peter, having put the Saints in remembrance of gospel fundamentals, admonished them to " . . . give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" (Ibid., 1:10)

By making their calling and election sure, the Saints were to gain entrance " . . . into the everlasting kingdom of our Lord and Saviour Jesus Christ." To this fact Peter bore powerful witness. He reviewed his experience on the Mount of Transfiguration with James and John, where, he says, they heard the voice of " . . . God the Father . . ." declare of Jesus, "This is my beloved Son, in whom I am well pleased." Then by way of instruction that such an experience did not of itself make one's calling and election sure, he added, "We have also a more sure word of prophecy; . . ." (Ibid., 1:11, 17, 19)

Speaking on Sunday, May 14, 1843, the Prophet Joseph Smith took this statement of Peter for his text. From the Prophet's sermon I quote:

"Notwithstanding the apostle exhorts them to add to their faith, virtue,

knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony 'that Jesus was the Son of God, yet he says we have a more sure word of prophecy than to hear the voice of God saying, "This is my beloved Son, etc." Answering his own question, the Prophet continued, "Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. Then they would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the Kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation."

Then speaking directly to his listeners, the Prophet continued:

" . . . I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, . . ." (DHC 5, 388-389)

A week later, May 21, 1843, the Prophet preached another sermon on the same text, from which I quote:

"We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this in-



junction would lie largely on those to whom it was spoken," he said, "how much more those of the present generation!" And then in conclusion, "It is one thing to be on the mount and hear the excellent voice, etc., etc., and another to hear the voice declare to you, You have a part and lot in that kingdom." (Ibid., 5, 403)

These two sermons were given by the Prophet just thirteen months before his martyrdom. Four years earlier, however, he had thus instructed the Twelve: "After a person has faith in Christ, repents of his sins, and is baptised for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, ... " (Ibid., 3, 380)

In the 88th section of the Doctrine and Covenants is recorded a revelation in which the Lord, addressing some of the early Saints in Ohio, said, "... I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

"This Comforter is the promise which I gave unto you of eternal life,

even the glory of the celestial kingdom;" (D. & C. 88:3-4)

I should think that every faithful, Latter-day Saint "... would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (DHC, 5, 388.)

As I read the sacred records, I find recorded experiences of men in all dispensations who have had this sure anchor to their souls, this peace in their hearts.

Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until "... there came a voice unto [him from heaven] saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." Years later he revealed the nature of this promised blessing when he wrote:

"... I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father." (Enos 5, 27)

To Alma the Lord said: "Thou art my servant; and I covenant with thee that thou shalt have eternal life; ..." (Mosiah 26:20)

To His twelve Nephite disciples the Master said: "What is it that ye desire of me, after that I am gone to the Father?

"And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may

speedily come unto thee in thy kingdom.

"And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Nephi 28:1-3)

As Moroni laboured in solitude, abridging the Jaredite record, he received from the Lord this comforting assurance: "... thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father." (Ether 12:37)

Paul in his second epistle to Timothy wrote: "... I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: ... " (2 Tim. 4:6-8)

In this dispensation many have received like assurances. In the spring of 1839, while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball laboured against great odds caring for the Saints and striving to free the brethren. On April 6 he wrote:

"My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to my mind, and the Spirit said unto me, 'write,' which

I did by taking a piece of paper and writing on my knee as follows: ... "

This is what he wrote as dictated by the Lord:

"Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a respect to the words of mine anointed, even from the least to the greatest of them; **therefore thy name is written in heaven, no more to be blotted out for ever ...** " (Orson F. Whitney, Life of Heber C. Kimball, 1888 ed., p. 253.)

To the Prophet Joseph Smith the Lord said: "... I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity; for **verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.**" (D. & C. 132:49)

Now in conclusion, I give you my own witness. I know that God our Father lives, that we are, as Paul said, His offspring. I know that we dwelt in His presence in pre-earth life and that we shall continue to live beyond the grave. I know that we may return into His presence, if we meet His terms. I know that while we are here in mortality there is a means of communication between Him and us. I know it is possible for men to so live that they may hear His voice and know His words and that to receive "the Holy Spirit of promise" while here in mortality is possible. And so, in the words of the Prophet Joseph, "... I ... exhort you to go on and continue to call upon God until [by the more sure word of prophecy] you make your calling and election sure for yourselves, ... " (DHC, 5, 389)

# The Heavens Declare

Alma Sonne

Assistant to the Council of the Twelve

★ "The heavens declare the glory of God; and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language, where their voice is not heard." (Psalm 19:1-3)

The testimony of nature is strong and convincing regarding the existence of an overruling Providence. One need but look into the sky and see the sun, the moon, and the stars and observe their regularity as they glide through space. I have always been impressed with the majesty of the universe. We see enough of it to be profoundly touched by its grandeur and vastness.

There is no confusion in nature. Every one of its manifestations is a solemn declaration of a supreme power, a supreme knowledge, and a supreme design. It is not the result of chance, for the Creator is the source of intelligence and order. And intelligence is His glory, and it

operates perfectly and is in harmony with established law. I see all this, and I am sustained by an "unfaltering trust."

I look around me, and I see the green fields, the flowers, the trees, and the shrubbery, and in the autumn, I see the earth illuminated with red and gold before nature goes to rest. I witness God's handiwork. It bears the mark of a superior intelligence which is beyond my meager comprehension. I can conscientiously conclude that there is a divine plan which provides for man's future when and where mortality ends. I can join with the prophets and seers in the revelations from God and accept them as God's commandments. I am not a stranger, wandering aimlessly without purpose. I am a child of God, and I see evidences of His existence all around me. In other words, I believe in God. I do not serve and worship Him blindly. I trust Him. He hears and answers my prayers. He sustains me in emergencies and comes to my rescue in times of need.

I realise that a mastermind has planned and made tangible all these things. They are gifts from Him to His children. The Lord has given them freely regardless of their obedience. It is a manifestation of His love for His sons and daughters.

How are the gifts received? Some receive them with thanksgiving, some with scorn, and some deny the existence of the giver. Others fail to recognise and identify this giver. They "knew him not" (John 1:10), for they are absorbed in materialistic aspirations so characteristic of our day.

I read St. John's testimony regarding this giver and Creator of all things.

"In the beginning was the Word, and the Word was with God, and the Word was God.



"All things were made by him; and without him was not any thing made that was made.

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (Ibid., 1:1, 3, 14.)

The above quotation answers the question: Who is the Creator? Paul the Apostle is even more explicit in his letter to the Colossians. In speaking of Jesus, he says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him ... " (Col. 1:16)

Jesus, therefore, becomes the greatest benefactor of the human race. There is no one with whom He can be compared. He gave His life that we might live and enjoy the blessings of eternity. He offered the plan by which we may enter His kingdom and receive the exaltation promised to the faithful.

Those who deny His place in the eternal programme of things are victims of deception and darkness. If Jesus Christ is not the Creator and Saviour, the New Testament is fiction and not history, and the testimonies of Matthew, Mark, Luke, and John are figments of the imagination—false and unfounded. The same can be said of Peter's positive and fervent testimony regarding the man he called Lord and Master, and of the restored gospel and the divine calling of Joseph Smith the prophet of the latter days.

But they were not mistaken. All of them, without exception, gave their testimonies as eyewitnesses. We may deny Him and fail to recognise His pre-eminence in nature and in a world of strife, contention, and corruption,

but He is a reality. Millions of men have assailed him, and millions are indifferent to Him, but He cannot be expelled. He cannot be eliminated by the sophistries of intellectuals or the bigotry of the ignorant. His name and His works of righteousness are secure on the pages of history. He came with a message of peace and goodwill. His programme is the only thing that will end war and bloodshed. I hope we will remember that. He demonstrated His love for humanity, a love that knew no bounds and a devotion that has no parallel.

In this day, in the blaze of the twentieth century since His birth, we need Him more than ever. Nations and individuals need to be comforted by something outside and above the avarice and greed of men. All the world is in search of peace. International councils are in session in an attempt to avoid war. So far as the casual observer can see, no headway has been made. We are still groping in the darkness.

Members of the true Church are aware that Jesus Christ is the Creator of heaven and earth and is the way to peace on earth and goodwill to men. They marvel at the beauty of His creations, and they accept His divine leadership and agree with Paul the Apostle that Jesus is also the author of the plan of life and salvation. "Mormonism" declares to all the world that Jesus Christ lived upon the earth in the meridian of time; that He was born of the virgin Mary; that He preached the Sermon on the Mount to a small group of friends and followers who had gathered on a mountainside to hear Him; that He performed many mighty miracles; that He was crucified on the cross by His enemies who were

CONTINUED ON PAGE 25

# One Knows — If He Tastes the Fruit

Boyd K. Packer

Assistant to the Council of the Twelve

★ Some time ago a representative of the Church on a plane bound for a large west coast city of the United States was drawn into conversation with a young attorney. Their conversation centred on the front page of a newspaper, a large city tabloid with the sordid, the ugly, the tragic openly displayed.

The attorney said the newspaper was typical of humanity and typical of life — miserable, meaningless, and in all ways useless and futile. The elder protested, holding that life was purposeful, and that there lives a God who loves His children, and that life is good indeed.

When the attorney learned that he was speaking to a minister of the gospel, he said with some emphasis, "All right! We have one hour and twenty-eight minutes left on this flight, and I want you to tell me what business you, or anyone else has traipsing about the earth saying that there is a God or that life has any substantial meaning."

He then confessed himself to be an atheist and pressed his disbelief so urgently that finally he was told, "You

are wrong, my friend. There is a God. He lives. I **know** He lives." And he heard the elder proclaim with fervour his witness that Jesus is the Christ.

But the testimony fell on doubtful ears. "You don't **know**," he said. "Nobody **knows** that! You can't **know** it."

The elder would not yield and the attorney finally said condescendingly, "All right, You say you know. Then [inferring, 'if you are so smart'] tell me how you know."

The elder had been faced with questions before, in written and oral examinations attendant to receiving advanced degrees, but never had a question come which seemed to be so monumentally significant.

I mention this incident, for it illustrates the challenge that members of the Church face—all of them. This challenge particularly becomes a stumbling block to our youth. They face a dilemma when the cynic and the skeptic treat them with academic contempt because they hold to a simple child-like faith. Before such a challenge many of them turn away, embarrassed

and ashamed that they cannot answer the question.

As our friend attempted to answer this question, he found himself helpless to communicate with the attorney, for when he said, "The Holy Ghost has borne witness to my soul," the attorney said, "I don't know what you are talking about."

The words "prayer" and "discernment" and "faith" were meaningless to the attorney, for they were outside the realm of his experience.

"You see," said the attorney, "you don't really know. If you did, you would be able to tell me how you know." The implication was that anything we know we readily can explain in words alone.

But Paul said:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14)

The elder felt that he might have borne his testimony unwisely and prayed in his heart that if the young attorney could not understand the words, he could at least feel the sincerity of the declaration.

"All knowledge is not conveyed in words alone," he said. And then he asked the attorney, "Do you know what salt tastes like?"

"Of course I do," was the reply.

"When did you taste salt last?"

"Why, just as we had dinner on the plane."

"You just **think** you know what salt tastes like," said the elder.

"I know what salt tastes like as well as I know anything," said the attorney.

"If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?"

"Now you are getting juvenile," was his reply. "Of course I could tell the difference. I know what salt tastes like. It is an everyday experience; I know it as well as I know anything."

"Then," said the elder, "may I ask you one further question? Assuming that I had never tasted salt, could you explain to me, in words, just what it tastes like?"

After some thought the attorney ventured, "Well ... I ... it is not sweet, and it is not sour."

"You have told me what it isn't," was the answer, "not what it is."

After several attempts he admitted failure in the little exercise of conveying in words knowledge so commonplace as that. He found himself quite as helpless as the elder had been to answer his question.

As they parted in the terminal the elder bore testimony once again, saying, "I claim to know there is a God. You ridiculed that testimony and said that if I did know I would be able to tell you exactly how I know.

"My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to perform the simple exercise of telling me what salt tastes like. But I say to you again, there is a God. He does live. And just because you don't know, don't try to tell me that I don't know, for I do."



Young people, do not apologise or be ashamed because you cannot frame into words that which you know in your heart to be true. Do not repudiate your testimony merely because you have no marvellous manifestations to discuss.

Lehi saw in his dream those who "tasted the fruit," and "were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost." (1 Nephi 8:28)

We sympathise with young members and know how difficult it is to hold to the truth, particularly when professors of worldly knowledge—some of them counterfeit Christians — debunk and scoff. We know from personal experience that you may have some doubts. You may wonder at times, "Can I ever really know for sure?" You may even wonder, "Does anyone really know for sure?"

President David O. McKay once told of his search for a testimony as a youth. "I realised in youth," he said, "that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it."

He indicated that he had somehow received the impression that the testimony would come as a great spiritual manifestation.

"I remember," he said, "riding over the hills one afternoon thinking of these things and concluded that there in the silence of the hills was the best place to get that testimony."

"I stopped my horse and threw the reins over his head. ... I knelt down and with all the fervour of my heart poured out my soul to God and asked Him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive

some transformation that would leave me without doubt.

"I arose, mounted my horse, and as I started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, saying to myself, 'No, sir, there is no change; I am just the same boy I was before I knelt down.'"

President McKay continues, "The anticipated manifestation had not come. Nor was that the only occasion. However, it did come, but not in the way that I had anticipated. Even the manifestation of God's power and the presence of His angels came, but when it did come, it was simply a confirmation; it was not the testimony."

In answer to your question, "Can I ever really know for sure?" we answer, just as certainly as you fill the requirements, that testimony will come. The Lord has never said, nor was it ever pretended, that this testimony yields itself to scientific investigation, to mere curiosity, or to academic inquiry.

In answer to your question, "Does anybody really know?" Yes, tens of thousands know. The brethren know. Your parents know.

I have respect for the truth. It is wrong to fabricate, to invent, to mislead.

There is another dimension also. When one has received that witness, and is called to testify, for him to dilute, to minimise, to withhold would be grossly wrong. It is in the face of this that I feel the urgency to bear witness. And I bear my solemn witness that Jesus is the Christ. I say that I know Jesus is the Christ, that the gospel of Jesus Christ was restored to Joseph Smith, a prophet of God, that David O. McKay who presides over the Church is a prophet of God.

# The Body Without the Spirit



Marion D. Hanks

The First Council of the Seventy

★ One of my daughters in leading our family in prayer, thanked God for her and our eyes and our ears and our mouths, and asked the Lord to bless us that we could say good things through our mouths, and because she knew her daddy had to talk that morning to some people not of the Church, she prayed that he would be able to explain the gospel understandably to them. I echo her great appreciation for God's gifts and her earnest petitions also.

A time ago I had the privilege of going to a university campus to participate in what they called "Religion in Life Week." Their theme, which I was to treat at the beginning of the week, was "Something Missing." I walked about the campus and into some of the buildings in the period preceding he appointed hour, and in a certain building where there were advertisements placed by students, I saw this written, line by line as I shall quote the words:

For Sale  
1929 Ford  
Good body and fenders  
New paint job  
No engine  
\$20  
See \_\_\_\_\_

And I had the idea which permitted me to treat the theme, "Something Missing." The car looked all right, I suppose. It may have seemed adequate from the exterior appearance to fulfill its purpose, but in fact, it was not. Something was missing, and that something was the chief element, the motivating power.

As I listened to President McKay speak to the missionaries of the Church one evening, I thanked God in my heart that over a large part of my life I have been blessed to serve on that interesting frontier where the Church meets the world — in the missionary cause. I rejoiced as he talked of the wonderfully fine, loyal,

intelligent people of integrity in the world, because though I seek premier position in few things in this world, I would not want to be second in my appreciation of the wonderful people there are who are not of us and not like us, but who are good and decent and honest and live to the light they have received. But I confess that much as I have learned to love them, and as honest as is my respect for them and their integrity, I have recognised that in their good lives there is something missing, and time and again I have had the blessing, with many of you, of attempting to bear witness to them of what that something is.

Why do they miss it? Why do they not enjoy it? Perhaps because they have a seemingly satisfactory circumstance in life. Perhaps because though they may sense they miss something, the pressures and problems and influences of their lives keep them from responding, from being willing to pay the price.

I read with some of you some time ago in an eastern newspaper a little article which had no prominent place, but which represented something meaningful. It was the story of a fire in one of the clothing districts in New York City. It told of the death in this fire of more than a dozen people—fifteen, as I recall, and one sentence from the latter part of the short article was impressive and important to me. It said that these people had perished within easy access of an escape door, but had not used it, rather had huddled together and had died in the middle of the floor because of "smoke and fear." I have wondered if some one of the fifteen or so who died had been conscious enough of the door, whether if he had known of it and realised its importance, he might have led the others through it to life.

And I have thought a good deal more, as perhaps you will in contem-

plation, about what may have happened in that clothing factory. Apparently they had been sitting within easy access of that door, some of them, at least, for years, had paid no heed to it. It had not apparently meant much to them, and in their hour of extremity they were not able to find it.

There are many wonderful people in the world for whom I have personal respect and love, and whose intelligence and integrity I consider at least equal to our own, in terms of what they are willing to do for what they believe. Yet I testify with all my heart that there is something here for the finest of them, but it requires a consciousness that not all is well, that there is something to be had in the world besides social competence or other of the earthly pursuits which satisfy the ambitions of men.

"Smoke and fear" are everywhere about us. I read recently out of the eighth chapter of First Nephi, and then in the subsequent explanatory chapter, the vision of Lehi. You remember the chief symbols—the tree representing the tree of life, or the love of God; the path to it; the rod by which one holding fast could reach it, and the chasm; the large and spacious building on the other side; the mists of darkness, of vapour, rising from the river of filth to overcome those who would try to reach the tree. Do you remember these words? An exceeding great mist of darkness came up and obscured the path, while across it the great spacious building was filled with people, old and young, male and female, their manner of dress exceeding fine, and who were in the attitude of mocking and pointing their fingers toward those who had come and were partaking of the fruit. Some of those who had tasted it were ashamed because of those who were scoffing at them, and they fell away into forbidden



paths and were lost. Note these words in the twelfth chapter of First Nephi: "**... the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.**"

"And the large and spacious building, which thy father saw [said the angel to Nephi], is vain imaginations and the pride of the children of men." (1 Nephi 12:17-18)

My testimony and witness and the assurances of my heart are that though there are wonderfully fine people all about us, with whom I have the occasional privilege of association, some of whom I have the blessing of attempting to teach, and to many of whom I have the privilege of bearing witness, and while I have great respect for what they represent and are, yet there is something missing in them if they have not found willingness to realise that within easy access is a door leading to life, and that the Saviour stands there and knocks, but they must open and walk through.

I have been deeply blessed by the great strong statements of the General Authorities reaffirming that there is something in the Gospel and Church of Jesus Christ which will bless the lives of the very finest of men who do not have it, and who therefore have something missing.

The message of salvation is sometimes greeted by some of the people of whom I have spoken, with murmurings as to arrogance and smugness, with some objection on the basis of lack of goodwill, even sometimes, they say, lack of Christianity, in such a statement. I say, and humbly, that though the prophets were good and compassionate men who loved brotherhood and goodwill, yet in every instance they testified that there is a way, that men must follow that way and obey the commandments of God. We could proceed from the beginning to the end of the sacred records, but I choose just one as the example, and this, Section 52 of The Doctrine and Covenants, where the Prophet, under the inspiration of God, encouraging and suggesting compassion and love and brotherliness, and prayer and humility and every other virtue, also had something else to say:

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances." (D. & C. 52:15-16)

I thank God for the blessing of the Gospel, of some understanding of it, and of certain witness that it is the very plan of God, and that they who speak for God are His servants in this day, as anciently, which witness I bear, in the name of Jesus Christ.

## **JUNE MILLENNIAL STAR**

The June issue of the Millennial Star will be a special Relief Society edition. It will include speeches of the Relief Society general presidency at May conferences in Great Britain and features and pictures of British Relief Society members. Contributions may be sent to Mrs. Gwen Cannon, Bywood, Nightingales Lane, Chalfont St. Giles, Bucks., England; Mrs. Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham, England, or to Douglas D. Palmer, the managing editor, 17, Walnut Close, Epsom, Surrey, England. News of the conferences will also appear in the magazine. Regular features and news should continue to be sent to Mrs. Cannon and Mrs. Cuthbert. The June issue will also include this news.

## My Purpose

To be a little kindlier  
With the passing of each day;  
To leave but happy memories  
As I go along my way;  
To use possessions that are mine  
In service full and free;  
To sacrifice the trivial things  
For larger good to be;  
To give of love in lavish way  
That friendship true may live;  
To be less quick to criticise,  
More ready to forgive;  
To use such talents as I have  
That happiness may grow;  
To take the bitter with the sweet,  
Assured 'tis better so;  
To be quite free from self-intent  
Whate'er the task I do;  
To help the world's faith stronger grow,  
In all that's good and true;  
To keep my faith in God and right  
No matter how things run;  
To work and play and pray and trust  
Until the journey's done.  
God grant to me the strength of heart,  
Of motive and of will,  
To do my part and falter not  
His purpose to fulfill.

—Henrietta Heron

# *One Does Not Break the Commandments*

## *—He Breaks Himself Against Them*



★ I have had two experiences which I desire to relate to the young people of the Church.

One of them occurred nearly 35 years ago down in Manti (Utah) in a testimony meeting when I was 12 years of age. Several of us boys were to be ordained deacons in the Aaronic Priesthood. We were called to the front of the chapel where we stood as our names were presented. Then, after the sustaining vote, we were asked to sit on the stand. During the testimony meeting which followed, I remember that my grandpa Beal bore his testimony. As was his usual custom, he came up to the front of the congregation and spoke. I remember only one part of his testimony, but it made an indelible impression on my memory. As he turned to us young boys, he pointed his finger at us and said: "Young men, I want you to remember—and never to forget—that when you are ordained to the Aaronic Priesthood as deacons, you will hold more power in your little finger than the king of England, because those who ordain you will have the authority direct from God."

### **A. Theodore Tuttle**

The First Council of the Seventy



I did not realise at the time the magnitude of what he said, but through the years I have reflected on it many times. I have come to realise that by virtue of the priesthood which we hold, we **do** have more power to save ourselves and ultimately others than any earthly ruler, for power to move oneself or others toward exaltation comes only from God — from whence this priesthood comes. Our obligation as young people is to honour the priesthood and maintain the high standards of the Church.

Our friends can help us do that, and we can help our friends. One of my friends told me his experience. He said: "When I was growing up in our town my friend and I used to hear lots of the boys swearing and taking the name of the Lord in vain. This offended us. Our parents had taught us not to swear. We knew that we should not take the name of the Lord in vain. One day as we were talking about this, my friend and I promised each other—we made a covenant—that we would never take the name of the Lord in vain. During the intervening years, each of us kept the vow which we had made.

"A few years later," he said, "I moved away from our home town to a farm in another valley. It was there that I met head on with trouble. We were hauling hay one hot summer day and had taken a break for lunch. After we unhitched the horses, my father sent me down to the well with a gallon jug to bring back some cool water. I mounted one of our work horses and loped down to the well. After filling the jug I put my finger through the handle, threw the jug over the back of the horse, and tried to jump up on its back. But before I could get completely on the horse, he wheeled around and started off on a trot back to the hayrack, jogging me on his back. There I was, half on and half off, bouncing along on the bony withers of that

horse. My finger was so twisted it was about to break with the weight of that jug of water. I tried to jerk on the reins to stop the horse with the other hand, but he would not stop."

Then my friend continued, "With everything going all wrong I got so angry that I swore at the horse and took the name of the Lord in vain. At the very moment I did this, I realised what I had done. A great wave of guilt swept over me because I had broken my covenant with my friend. But worse, I knew that I had offended the Lord, and I had failed to be true to the standard I knew. As I finally managed to fall off of the horse, I kneeled immediately — right there in the stubble of the field — and asked the Lord to forgive me. I vowed again, this time with repentant fervour, that I would never again break the pledge which my friend and I had made about swearing."

And he said, "I never have."

As young people, we oftentimes think it's hard to live the standards of the Church because they are so high. It is true that no church on earth has higher standards than The Church of Jesus Christ of Latter-day Saints—you'd expect that to be so, wouldn't you? Would the true Church of Christ have lower standards than a man-made church? Because our standards are so high — so different from the standards of the world—we tend to feel that it is difficult, if not impossible, to live them. But it is not nearly so hard to live the standards as not to live them.

This was impressed upon me some years ago as I interviewed a young girl of 17 or 18 years of age. She said: "I have broken all of the Ten Commandments, except the sixth one, and lots of other laws besides." During the course of the interview, which, incidentally, was conducted behind bars, she confessed ashamedly some of the sins which she had committed. Near

the close of the interview she pulled up the sleeve of her sweater and pointed to the telltale puncture wounds left by a hypodermic needle. "Those aren't mosquito bites," she said pathetically. I asked her if she had found happiness in the type of life she had lived. As she shook her head negatively, tears began to fill her eyes. She buried her head in her arms and sobs racked her body. As I watched her suffer, helpless at the moment to bring much comfort, I thought of the statement of Alma, made in the Book of Mormon: "Behold, I say unto you, wickedness never was happiness." (Alma 41:10)

I have thought since of the statement Cecil B. DeMille made at the beginning of the film "The Ten Commandments." You will recall how, at the beginning of the motion picture, he walked through those large curtains and came onto the stage to give a short introduction to the film. As I remember he said something like this: "The history of mankind teaches us that we cannot break God's laws, rather we break ourselves against them."

I thought of this girl behind bars—she had not broken God's laws at all, but rather had broken herself against them, and so it is with anyone who tries to violate the laws which God has given to us for our own happiness. They are for our good, and when we

violate them, we suffer spiritually, physically, and emotionally. Remember, oh youth, it's not nearly so hard to live the commandments as not to live them.

The burden of keeping the commandments of the Lord is light compared to the burden of sin which we carry when we violate the commandments of God. The Saviour said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30)

May you, the youth of this Church, remember, as my grandpa Beal impressed upon us deacons that day, that there is more authority in the priesthood of God than in the hand of any monarch that ever lived. While you'll find it the greatest challenge in life to be true to the high standards which you know — as did my friend who repented of swearing at his horse — you'll find it easier, I promise you, to keep the commandments of God than not to keep them. You needn't carry the heavy burden of sin if you will carry His burden, for the Lord has said, "Come unto me . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Idem.)

**SUCCESS  
OR  
FAILURE?**

Life is a grindstone, and whether it grinds a man down or polishes him up depends on the stuff he is made of.

—Josh Billings



# Three Regional Relief Society Conferences

Louise W. Madsen

Second Counsellor

Relief Society Presidency

★ May holds exciting promise for Relief Society sisters in the British Isles. Three regional Relief Society conferences will be held. The first will be in Manchester, May 20-21, involving the Central British Mission, North British Mission, and Leeds, Leicester, and Manchester Stakes; the second in Edinburgh, involving Glasgow and Sunderland Stakes, and the Scottish and Irish Missions; the third will be in London, involving the London Stake, and the British South, Southwest British and British Missions. This will make it possible for a greater number to attend and participate than would have been possible with one All-British Relief Society Conference.

These conferences are patterned after the Relief Society Annual General Conference held in Salt Lake City just prior to the semi-annual conferences of the Church in October. Many people who may not have the opportunity of attending a Relief Society conference at Church headquarters will enjoy conferences planned especially for them. This gathering together holds the promise of an enlarged vision of

Relief Society and a greater understanding of that portion of His work that the Lord has decreed for His daughters.

With the holding of these conferences in the British Isles, world-wide sisterhood will achieve greater meaning as the realization comes that more than 300,000 women the world over are enjoying the benefits of Relief Society. Far from being limited to one nationality, or one language-speaking group, Relief Societies are found from Finland on the north to the southernmost cities of New Zealand, from Europe to Asia and Africa, in the Americas and in many islands of the sea. The great value of uniformity of the work and procedures of Relief Society will become evident as the sisters see more clearly their relationship to sisters in all parts of the world. A warm and righteous pride should fill the soul of each Relief Society member as she receives the assurance that the Lord's work is the same everywhere. A sincere determination to conduct Relief Societies in the approved manner should come to



each officer.

Many phases of Relief Society work will be presented and discussed at the conferences. The many assignments given to the English, Scottish, Irish and Welsh sisters to aid in the various activities of the conferences have been received with joy and accented with humility. This ready acceptance and willingness to be involved holds the delightful promise of making the meetings effective and beautiful.

Four general meetings, four separate departments, and a reception have been planned, to be conducted by Pres. Belle S. Spafford, her counsellors and other members of the general board. Sister Emma Marr Petersen will give instruction in the music department.

Membership in the Church and active membership in Relief Society changes the lives of individuals, uplifts them, brings spiritual and intellectual advantages which were before unattainable, raises their standards and gives greater security and more beauty to living. The refining influences of Relief Society upon the sisters becomes an effective influence upon the homes of Latter-day Saints, as do the practical aspects of homemaking.

All of these things will be part of the conferences.

The Relief Society general presidency feels privileged to have the opportunity to meet with the sisters of the British Isles, to come closer to them through meeting them in their home areas, to learn and participate with them in the vital aspects of Church work. Members of the general board have aided in the planning and preparation of the various activities of the conferences. All send their love and best wishes.

Each of the three co-ordinating committees who have carried endless responsibilities in making arrangements for the respective conferences have rendered devoted and invaluable service. Their closeness to the British sisters, their understanding of the work of Relief Society, and their appreciation of the importance of the conferences are reflected in the outstanding service they have performed.

May all the treasured promise of these conferences be fulfilled in the hearts and minds of those who attend, open the eyes of their understanding, enlarge their souls and lead them to praise God and acknowledge His blessings.

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## **The Heavens Declare—**Continued from page 13

inspired by disgruntled religious leaders of His day; that He arose the third day from a borrowed grave where He was buried; and finally that He is the Son of God, the Messiah, about whom the prophets of Israel spoke.

Mormonism also declares that He chose twelve apostles to be His representatives and witnesses, that He commissioned them to preach the gospel of the kingdom which He had taught them during His three years of ministry among them. And that same

gospel was restored to earth through the Prophet Joseph Smith. This restored gospel makes life in all of its aspects worth living. It gives beauty, significance, and purpose to man's sojourn in mortality and fills him with courage and conviction and satisfies his spiritual longings.

May we live the gospel. May we introduce it into our lives, and may we not forget to remember that Jesus Christ is the Creator and Ruler of all things.

# The Priesthood Administers;

## The Lord Heals

★ The elder was walking rapidly down the hospital corridor toward the building exit. His wife, quite ill, had asked for an item from home, and he was on his way to procure it—losing no time in the effort. A woman stopped him in the corridor.

"You are Elder Jones, are you not?"

"Yes."

"I know you are in a hurry, but will you stop long enough to administer to my son? He is very sick. The doctors say he will die."

"I shall be glad to help. Is his father in the room?"

"Yes."

"And is he an elder?"

"Yes, he is an elder."

The elder accompanied her to the room, asking her the nature of the disease. The woman explained that her boy was a senior in high school — a star athlete on the basketball court. The disease was little known and it acted upon the nerves, slowly affecting them until those controlling heart and diaphragm were finally involved. The doctors had given him two more weeks to live. He might possibly live three more weeks.

They entered the room. There on the bed lay a young man. He looked quite well. He was more than six feet tall, well muscled. He was as fine a specimen of physical youth as the elder

had ever seen. He greeted the father, spoke briefly to the boy, then the two of them performed the ordinance, the father anointing and the elder sealing and pronouncing the blessing.

In rebuking the disease, the elder explained to the boy that healing would come and the rebuke be effective at the good pleasure of the Lord through the boy's faith to be healed. The blessing was not spectacular, the parents calm, the room quiet.

The elder went his way. Due to his own problems he quickly forgot the boy. Six months went by and the elder accepted an invitation to deliver an address to a group of students in a city three hundred miles away. His time schedule was such that he must leave at the end of his address to catch a returning airplane.

During the course of his address a note was passed to him. The note read:

"\_\_\_\_\_ would like you to come to the hospital as soon as you finish speaking."

Turning to the presiding officer he said:

"Is this an emergency?"

"No, the boy wants to thank you."

"For what?"

"You administered to him in Salt Lake City six months ago. He was slated to die but is recovering and wants to thank you."

"If that is the case, I'm glad; but I must be excused to catch my plane. Tell the boy to thank the Lord for He is the source of the healing, not me."

Again time passed. A year went by. And in the Church Office Building the time arrived to set missionaries apart for their missions. The elder was passing down the hall when he was stopped by a tall young man, fair and handsome.

"You don't remember me, do you?"

"No, I don't."

"You will remember administering to a boy about to die at the hospital about two years ago?"

"Yes."

"Then you were in my home town

giving a speech and couldn't go to the hospital so send word for the boy to thank the Lord, not him."

"Yes, I remember."

"I am that boy. I am healed and I am being set apart today to go on a mission. It was a miraculous healing for I was given up to die by the physicians on the case. I thank you for your part."

"My part was to administer; your part was to get faith to be healed. And so the credit should go to the Lord."

As he walked away the elder gave thanks that there is power to invoke healing in the priesthood when the Lord is asked in faith.

## ORDER OF ADMINISTERING TO THE SICK

"In the matter of administering to the sick, according to the order and practice established in the Church, care should be taken to avoid unwarranted repetitions. When an administration is made, and when the blessing pronounced upon the afflicted one has been received, the ordinance should not be repeated, rather let the time be given to prayer and thanksgiving for the manifestation of divine power already granted and realized. No limit should be or can be set to the offering of prayer and the rendering of praise to the Giver of Good, for we are specially told to pray without ceasing, and no special authority of the Priesthood or standing in the Church is essential to the offering of prayer; but the actual administration by anointing with oil and by the imposition of hands by those who hold the proper office in the Priesthood is an authoritative ordinance, too sacred in its nature to be performed lightly, or to be repeated loosely when the blessing has been gained."

—Gospel Doctrine, pp. 256, 257.



# Hearts Turned To Their Fathers

David Ensign Gardner, F.S.G.

★ Last month the relationship between the records of the census and the registrations of the births, marriages, and deaths kept at the local Superintendent Registrars' Offices was discussed.

In the case of the Osborne family that resided in Camborne, Cornwall, in the 1830s and 1840s, the Superintendent Registrar at The Register Office, Redruth, in response to the postal inquiry, searched the birth records 1837 to 1855 and found recorded the following children of Henry Osborne and his wife Elizabeth Osborne, formerly Harvey:

Born 26 Mar 1848, Trelowarren St., Camborne, John James Osborne

Born 4 Mar 1850, College St., Camborne, William Osborne

Born 5 Nov 1851, College Row, Camborne, Llewellyn Osborne

The registrar also searched death records from 1837 through 1855 in the three sub-districts in his care for children of Henry Osborne, but no

such records were found. He did, however, find the following death record:

Died 14 Jan 1847, Trelowarren St., Camborne, Elizabeth wife of Henry Osborne, miner, who died aged 46 years.

To further aid in the unraveling of this family record, the registrar searched the marriage records and found:

Married 28 Jan 1847, Parish Church, Camborne.

Henry Osborne, full age, widower and miner, of Trelowarren Street, the son of John Osborne, a deceased miner

to

Elizabeth Harvey, full age, spinster of Vyvians Row, the daughter of James Harvey, a miner.

Most of the differences pointed out last month between the 1841 and 1851 census records can now be resolved. Henry was married to two wives, both with the Christian name of Elizabeth. Apparently there were no children born to Henry Osborne between 1837 and the death of his wife, Mrs. Elizabeth Osborne, in 1847, and that is why there is a lapse of 13 years between Faith (aged 16 years) and John (aged 3 years) as recorded in the 1851 census. Certainly it is quite important to know that the E(lizabet)h aged 35 years in the record of 1841 is **not** the mother of the children born to the other Elizabeth aged 33 in the 1851 census.

It will be noted that the 1851 census gives a child named Llewellyn as aged 1 year, who was born in 1850. There is still some discrepancy in the records



of birth sent by the registrar. Apparently William (born 4 March 1850) is for some mysterious reason recorded in the census taken in March 1851 as Llewellyn, but the brother, Llewellyn, was not born until the 5 November 1851, a matter of over seven months later!

Having exhausted the records of the 1841 and 1851 census, attention is now paid to the registers of the Church of England kept at the parish church of Camborne. The excellent work of the Devon and Cornwall Record Society, Exeter, Devonshire, makes the task a lot easier, for that fine Society has, at great expense and labour, transcribed and published all the records of the baptisms, marriages, and burials from 1558 to 1837.

Important ancestral records are in those printed books. Earliest is the marriage on 2 May 1817 of Henry Osborne and Faith Vine.

The Baptismal registers record the following children of Henry and Faith Osborne, of Troon Graze, a miner.

28 Mar 1818	Mary Osborne (bur 17 Mar 1820)
17 Mar 1820	Mary Osborne
1 Feb 1823	Lavinia Osborne
24 Seot 1825	Henry Osborne
5 Apr 1828	Jennifer Richards Os- borne
17 July 1830	Elizabeth Osborne

1 June 1833	Anna Osborne
26 Dec 1835	Faith Jane Osborne

The burial register shows that there was a funeral on 9 July 1836 for Faith Osborne, of Troon Graze, who died of typhus fever at the age of 38 years. Then the following year, there is the marriage dated 23 March 1837 of Henry Osborne, widower and miner, to Elizabeth Rule.

When the above baptismal records are compared with the 1841 and 1851 census records it will be noted that they relate to persons of the same names and ages residing with Henry and Elizabeth Osborne.

These searches show that Henry Osborne was married three times, and that he was the father of eight children by Faith Vine, his first wife; with no children by Elizabeth Rule, his second wife; and of three children by Elizabeth Harvey, his third wife.

It should be noted that pedigree research cannot fully establish the truth of family connections by relying solely upon one source. In the Osborne family, the 1841 and 1851 census records, the birth, marriage and death records at the Register Office, and the parish registers of the Church of England had to be searched before it was fully apparent that three family group records must be compiled for Henry Osborne to make his record correct and complete.

**BELIEVE  
IN CHRIST**

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

—St. John 21:31

## IS IT WORTHWHILE?

Is it worthwhile that we jostle a brother,  
Bearing his load on the rough road of life?  
Is it worthwhile that we jeer at each other—  
In blackness of heart, that we war to the knife?  
God pity us all in our pitiful strife.

God pity us all as we jostle each other;  
God pardon us all for the triumph we feel  
When a fellow goes down 'neath his load on the heather,  
Pierced to the heart: Words are keener than steel,  
And mightier far for woe than for weal.

Were it not well, in this brief little journey  
On over the isthmus, down into the tide,  
We give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
Forever and aye in dust at his side?

Look at the roses saluting each other;  
Look at the herds all at peace on the plain;  
Man, and man only, makes war on his brother,  
And laughs in his heart at his peril and pain—  
Shamed by the beasts that go down on the plain.

Is it worthwhile that we battle to humble  
Some poor fellow down into the dust?  
God pity us all! Time too soon will tumble  
All of us together, like leaves in gust,  
Humbled, indeed, down into the dust.

—Joaquin Miller



# Words of Wisdom

★ Latter-day Saints often point to the Word of Wisdom as a guide to their more healthy living and discover that its provisions are of universal application although given in a very limited locale.

For example:

"And again hot drinks are not for the body or belly."—D. & C. 89:9.

When the revelation was given in 1833 the common drink on the frontier of New York State was coffee. Tea ran a close second. In either case the pot constantly was on the stove and the beverage drunk several times a day. There was no orange juice and no lemonade, except as curiosities. Even the limes which ships carried to reduce scurvy were nonexistent. There were medicinal plants, the leaves and berries of which were steeped for their extracted medicines, such as sassafras, yarrow and the like. But these medicinal plants were used infrequently. Coffee and tea were the hot drinks of that day.

As always, when the Lord reveals a truth it is couched in terms which allow its complete application to a situation — then and now. The Lord didn't say tea and coffee were the drinks to which he referred. He said "hot drinks." The Prophet Joseph Smith and the apostles were asked many times what was meant by hot drinks. One day in 1842 in a sermon, Hyrum Smith publicly answered the question by stating that tea and coffee were the hot drinks referred to.

Time has a way of vindicating the words of a revelation of the Lord. Certainly tea and coffee are hot drinks, but it has been learned that

drinks which are really hot may be the irritant which causes cancer in areas of the digestive tract especially the throat, esophagus, and stomach. Many of these people get around conscience by serving iced tea or iced coffee.

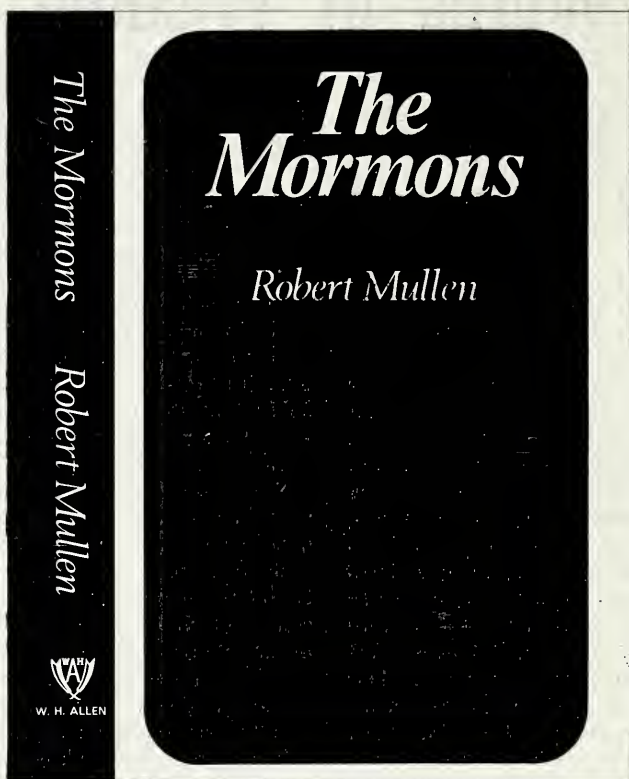
But, hot or cold, these drinks contain drugs which affect the body and are habit forming. In the case of coffee caffeine is the stimulant. There are other irritants as well. And so we discover that the Lord is correct again. We shouldn't drink these beverages declared out of bounds in 1844.

Now, using the scripture that "... men should be anxiously engaged in a good cause, and do many things of their own free will ..." (D. & C. 58:27) we may make a series of decisions, which is wisdom, not included in the "Word of Wisdom."

1. If caffeine is a drug and its use one of the reasons why tea and coffee are not good for man, then it follows that any drink which contains this drug is not good for man. The drink may be cold, or warm, or "soft," or carbonated. If it contains this drug, it is not good for man.

2. Enlarging the subject — as we discover anything in our food or drink which is not good for man, we should have wisdom in the use of that item.

3. We should not need a commandment of any kind to leave entirely alone such things as pep pills, glue sniffing, hallucinatory drugs, etc. Even with doctors' prescriptions we should understand which of these could be habit forming and cooperate with the doctor so as not to get the habit when habit forming drugs are prescribed.



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# A Church For A Changing World

William F. Lye\*

★ Have you ever given thought to how completely your world has changed of late? All of us have been swept up in these changes and yet they have occurred so naturally that we hardly realise the difference without conscious reflection. Consider how swiftly we can travel across the ocean from America. Within three years a return trip to New York, allowing time for business, will be possible in a single day. And already we can recognise many changes in a mere decade. All of us wear some synthetic fabrics and most have dispensed with the pencil in favour of the marvellous ball-point pen. Our meals include frozen, dehydrated and processed foods unheard of before, and the dishes and clothes we use are universally washed with detergents in preference to soap. And so it goes — we shall never have to return to a simpler but less comfortable life.

These changes in the products we enjoy are paralleled by changes in our opportunity to enjoy them. Where twenty-five years ago one half of all working people were required to produce the food for society, today nearly half the work force is employed at jobs which never existed at

the turn of the century. The rest, who still "work" in the traditional sense, have had their jobs transformed by magnificent inventions which relieve them of most of the drudgery of their jobs while increasing their productivity so much that the government is hard pressed to resolve the problem of "redundancy" in the factories. Our wives are experiencing the same revolution through the use of labour-saving appliances in their housework. A far cry from the circumstances in which our grandparents were born.

All of these changes have been of a materialistic nature. Consider now other changes which have taken place since the restoration of the Gospel, both spiritual and social. At the very time that the Spirit of the Lord was acting upon the mind of the boy Joseph Smith, preparing the way to emancipate men's souls, Parliament in this great land was moved upon to end slavery throughout the Empire, thereby emancipating men's bodies. Contemporary with the founding of the Church which gave man an opportunity to participate in his own salvation, legislation was enacted in Britain whereby men of lower classes were to



have an ever-increasing share in their own government. By the time the Saints had fled to the Mountain West of America where they could escape the oppression of their enemies, Parliament initiated the first of a series of laws which forbade the oppression of the workers of England by their employers.

These achievements both of the spirit and of the body are so well established by today that we hardly realise how long it was before they were fully achieved. In fact, in each sphere, the period extended until after World War II. By then every citizen could participate in and demand the protection of his government for his secular well-being. In the Church this, too, was a long period of consolidation. As the Saints assembled in their new land, they found the freedom for spiritual development which had formerly been forbidden them. They gradually built a system which provided all their spiritual needs. Stakes and wards were organised in every hamlet as the Saints colonised throughout the area. Academies, colleges and even a university guaranteed them the means of perpetuating their creed. A welfare plan removed the fear of temporal want and patriarchs blessed them with spiritual guidance. Temples were built to tie the Saints with all the generations of mankind.

During this time the Church intentionally drew together its adherents to its hard-won Zion. The overwhelming majority of its members lived within two hundred miles of Salt Lake City. As missionaries went forth to preach, they called their converts to the centre of Zion.

Then came the war. In secular matters, this was the time when new powers of man were unleashed. He could now travel faster than the speed

of sound and could even hope to rise beyond the force of gravity and visit others of God's worlds. In medicine and technology he made possible the means of expanding men's enjoyment of the earth. Men could look forward as never before to a life free from hardship, want or disease which could be had for less effort than at any previous time in history.

Having achieved this material security, men became increasingly confident of their own powers. They gained assurance from the philosophies derived from the discoveries of Newton and Darwin. Then came a change. Instead of enjoying their new world, men discovered that their new found ability did not assure happiness or guarantee peace. Their very successes made them jealous of each other and frightened by their power to destroy or subject each other. The "Brave New World" became a nightmare to its occupants because, while they discovered their own strength, they lost confidence in God whom they had retired as an anachronism.

But God was not willing to leave men alone in this challenge. Rather, the same font of hope which He had built in the heart of Mormondom now became an active force to change the world. First, missionaries went out in increasing numbers. Then, as converts accepted the Gospel, the Prophet of God sent forth the blessings of the Church in more tangible ways. Missions were divided and districts organised to give local members a chance for leadership. Then stakes and wards were organised for the first time in Asia, Europe, Australia and Latin America. Then came the full flowering of the Church programme. With stake organisation came more fully organised auxiliaries, the highest offices of the priesthood, patriarchs to bless the Saints. Finally, temples were

granted the Saints in Britain, Europe and the South Pacific. The missionaries were supplemented by a call from the Prophet that every member should be a missionary to his neighbours. And the Saints were instructed to remain in the world rather than to assemble in America.

The significance of all these changes in the Church is more than expanding numbers. We can still be counted well within the proportions of one in a hundred in America, one in a thousand in the world. The real significance seems to be that finally the full programme of the Gospel is available to men of good faith in many corners of the earth with many diverse cultures. The original commission of the Lord to His apostles was "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost:" (Matt. 28:19.) This same commission has been reiterated in this dispensation. (D. & C. 133:37)

Much has been accomplished in spreading the message of hope to lands formerly forgotten; much has yet to be done. But, as we examine the changes which are taking place in our world, let us not forget that God, too, is prepared to meet the needs of men to the end of the earth.

\* William F. Lye recently returned from a year and a half of research in South Africa and England on the "History of the Native Wars of the Interior of South Africa, 1822-1837." He holds a B.S. degree from Utah State University, Logan, Utah, and a M.A. degree from the University of California, Berkeley. He has taught at Ricks College in Idaho for four years and is completing work for a Ph.D. degree in African history at the University of California. He is married and has three sons and a daughter all of whom accompanied him to South Africa.

## RESURRECTION

"The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, and the body, after the resurrection, will develop to the full stature of man."

—President Joseph F. Smith

# Life Through the Eyes Of a Sculptor



**Walter Germann chisels out one of his creations in workshop.**

★ A Swiss sculptor picked an appropriate location for his workshop while searching through southeast London.

It is located on Stonehouse Street.

A sculptor who works with stone, plastics and metal, Walter Germann has won several awards. He has also been honoured for his work in sculpturing abstract art pieces in welding.

An ordinance worker in the London Temple and a London Stake missionary, Brother Germann was born in Zurich, Switzerland. He has been a member of the Church 2½ years. His wife, Lubov, who is an artist from Bulgaria, has

been a member 3½ years. They met in a south London art school.

"To realise that we have latter-day revelation, that God is not dead but that He speaks to prophets in our day is important in my life," Brother Germann said. Several years ago the artist served a printing apprenticeship in Zurich. He then went to Hamburg, Germany, to work and from there to Paris. He then studied art for four years in London and a year in the United States. In 1963 he won first prize for sculpturing at the annual competition of the City and Guild of the





**"Man With Bird"**

London Art School where he was presented a bronze medal by the mayor of London. In 1964 he received a scholarship from the Swiss government and completed his studies at the School of Visual Arts in New York.

He has exhibited sculptures in stone, wood, plaster, polycester resin and welding in various galleries in New York, London, and in Zurich and Bern, Switzerland. His works are also in private collections in the United States, England and Switzerland.

Walter was attracted to sculpturing because of the opportunity it gives to "enrich men's lives."

"Too often we don't really comprehend the marvellous things God has created by man. By sculpturing I feel I can convey part of what I feel about the blessings we enjoy." Walter works with raw materials, including old stones which he acquired from a church being razed in London. Because he prefers to work by natural light, the 30-year-old artist starts early in the morning. Natural sunlight makes it easier to fashion likenesses of people he has known. He first sketches preliminary drawings before the actual work of chiseling and moulding begins. A sculpture of an Old Testament prophet

was completed in a week, and a remarkable likeness of his wife was modeled in clay and then cast in polycester resin.

"It is difficult for a young artist to make a breakthrough; very few reach the top," he said. On his work bench is a pale green plastic landscape scene enveloped by ivory white clouds. He is also working on a plastic sculpture which was motivated by listening to an impressionistic symphonic poem by German composer Richard Strauss.

But sculpture in welding holds the greatest interest for the young artist.

"In welding you can mould movement into sculpture, which isn't possible in stone. The latter is heavy, compact and static," he explained.

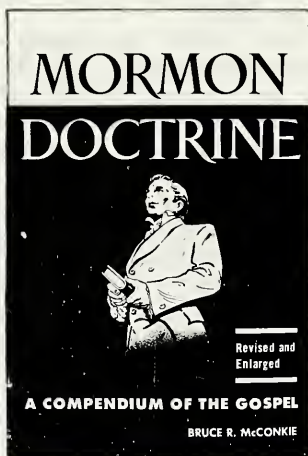
To Walter the biggest challenge is to "portray the tremendous wisdom and beauty of God's work."

"God has created a beautiful world, and I just can't possibly stand here and just look at it—I must do something to show what I feel," he exclaimed.

With that he was back to work at the workshop bench and chiseling away on his latest product.



**Walter Germann, native of Switzerland, fashions out likeness of his wife, Lubov.**



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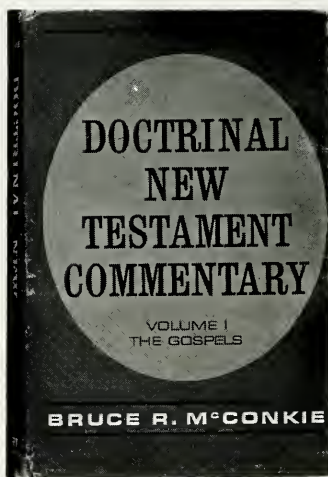
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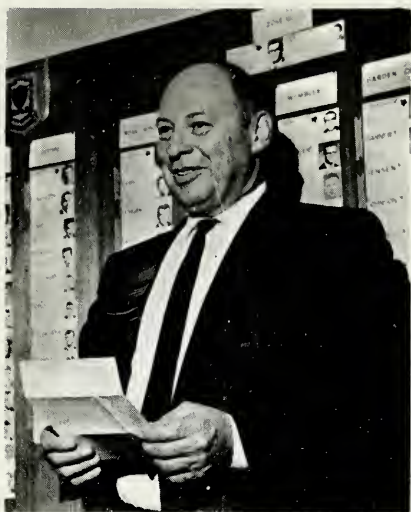
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## THE SOWER

Remember Johnny Appleseed  
That pioneer who trod the plain  
Whistling and sowing precious seed  
For those who followed on, to gain  
Blossoms where desert was, in May—  
Pink blossomed paths to mark the way ...  
Picture the joy the pilgrim knew  
As the sweet harvest helped him through.

And so it is with you, my friend;  
You sow your seeds of light, and go  
Like Johnny Appleseed, afar,  
Praying the seed will thrive and grow.  
Be joyful then, my friend, someday  
You will return, and smiling, see  
On that bare acre that you tilled  
A spray of blossom—and a tree ...

—Vera Martin



**Pres. DON K. ARCHER**

# A MISSION TEAM

★ Directing the affairs of a mission which encompasses an area of 7 million persons requires teamwork.

Captain of the British South Mission team is Pres. Don. K. Archer who calls all "plays" with his wife, Virginia, close by to assist him.

As quarterback of a 365-days-a-year effort in spreading the Gospel, President Archer knows the team must be united.

For the Archers, who were called as the first missionary parents to the newly organised British South Mission in December 1964, the missionary day begins early and ends late. It's up at 5 or 6 and few breaks in between. Their day includes work at the office, study classes and visits with the missionaries, and gatherings with members of the Church in Reading and other towns of the mission.

"Our business is missionary work. For 1½ to 3 years, it should be our only concern," President Archer tells his 206 elders and lady missionaries, "because for this period of time we have been called by and set apart under the

direction of a prophet of the Lord."

Visualising the effect of the Gospel on the lives of converts, President Archer has encouraged teamwork not only among the missionaries but with members of the Church in the mission.

"One of greatest aids we have are the English members in the branches. Since we applied this wonderful 'Plan from a Prophet,' the Member Referral Programme, in our daily missionary work, we have seen success. The Lord has blessed us with an increased number of baptisms."

The missionaries know they must study, pray, work and live the commandments for a good harvest.

President and Sister Archer were called as proselyting missionaries to the Southwest British Mission in September 1964; and when the British South Mission was created from parts of the British and Southwest British Missions, they were called to direct the new mission.

Previously, President Archer was Holladay 11th Ward bishop. Sister Archer was supervisor of a surgical ward at LDS Hospital. In the mission she is supervisor of Relief Society, Primary and YWMA work.





**Elder J. Dell Holbrook and Elder Richard S. Boyer, mission assistants, and President Archer consulting on problem.**



**President Archer, Elder Randall H. Ririe, mission recorder, and Elder Gordon Stewart, accountant, discuss mission finances.**



**Sister Virginia Archer and Elder John Cannon, mission printer, plan for mission publication, "The Advocate."**

These are portions of a long poem about the Prophet Joseph Smith to be published in the fall under the title:

## **"The Long Road—Vermont to Carthage"**

By S. Dilworth Young

**NEW YORK, 1820**

### **Growing**

Where is there a better place to grow  
Than on a new made farm?  
Here he learns to know the  
Wild things as they pass,  
And reads  
The lore of tree and  
Bush and grass;  
Here he watches stumps  
Dissolve in furrows straight,  
And sees the interplay  
Of storm and sun;  
Here he learns the joy  
Of work begun and finished,  
And feels his muscles  
Change from flesh to iron bands.  
Hands  
Grow big and strong,  
Legs untiring sinew.  
He can run all day  
And yet at night  
Find still more strength  
To run.

Here at winter's night  
He reads the Word,  
Stumblingly at first,  
Spelling out the names,  
Strange names.  
How does one pronounce Habakkuk?  
He asks his father.  
And reading Matthew,  
Stumbling o'er each fingered word,  
Spells out the ancestry  
Of Christ the Lord.

## **The Plowing (Spring 1829)**

David Whitmer plowed his  
Father's field.  
The oxen, slow and stupid,  
Pulled with measured tread  
The plow which turned  
The loamy land.  
As soon as I get through this field,  
He mused, then I must go  
To Harmony and bring Oliver and  
Joseph Smith and Emma  
To the farm.  
And here they'll stay  
Until the work  
Of translating the plates is done.  
I should be through  
Within a week or so,  
Then I shall go.  
At the end of day  
He put the oxen in the stall  
And fed them  
Corn and fragrant hay,  
Retired to the house  
And early bed, tired from  
The efforts of the day,  
And slept the sleep of  
Those who labor hard, and toil  
The daylight hours away.  
Arising then at dawn,  
He fed the quiet beasts,  
Returning to the house  
For his own meal.  
How soon, his father asked,  
Will you repair to Harmony  
For Oliver, and Joseph Smith?  
With luck, within the week.  
The field is one-half plowed.  
Well, goad the oxen up  
And get it done,  
And then be on your way.  
And now  
He drove the oxen  
To the field to hitch  
The plow.  
To his surprise the field  
Was three-fourths plowed,  
The furrows running neatly  
Row on row, as though  
He had been plowing  
It himself. The plow

Stood in the furrow,  
Sod half turned.  
Of the plowman  
Not a soul had caught a sight,  
Who had done two days' plowing  
In one night.

### **The Meeting (Spring 1829)**

David Whitmer sat on the  
Board seat of his wagon,  
Ruminating about the  
Plowing of his land—  
Some unknown hand,  
And in a single night—  
He shook his head.  
It couldn't be a mortal man,  
He thought, and slapped a rein  
Against the rump of the off horse.  
Giddap! He said.  
And as he drove along  
On the third day from home  
He saw approaching  
Two young men,  
Walking toward him  
On the road.  
He recognised  
The slighter of the two  
As Oliver Cowdery.  
The other then,  
A large and fair-haired man  
Must be the Prophet Joseph Smith.  
And it was he,  
And so they met.  
But I did not expect  
To see you here  
Five miles this side of Harmony.  
Oliver laughingly replied,  
Joseph told me where you  
Stayed two nights ago,  
And last night, too,  
And said that  
We should walk along this road  
And here meet you.  
Well I vum!  
Said David Whitmer,  
Overcome.



# MAINLY FOR WOMEN



## Way to Understanding

Elizabeth Loeffler

Manchester Ward, Manchester Stake

★ If you intend to go on a long car journey, say from Lands End to John o' Groats, you don't just hop into your car and start off, expecting to get there in one single day. If you are an expert, you make up your own route, otherwise you write to the RAC and ask them to help you to find the best and quickest way to get there.

In planning our ultimate goal, namely to become as perfect as our human nature will allow us to be, we, too, need a route-finder. Our spiritual RAC is our Church. Often we do not quite understand why we are asked to do certain things or to follow certain instructions, just as we don't always know why our RAC route advises us to take turns to the right or to the left or why not to take seemingly obvious short-cuts. There are no short-cuts on the way to perfection, and we are well advised to accept this and trust to the guidance that is offered to us.

Our first sign-post on our way points to a supremely important quality called "Understanding." It is the most basic necessity on which we

are to build our progress, just as essential as our ability to drive a car before setting out on our journey. To have understanding means many things. It enables us to perceive what goes on around us in the world at large, as well as in the people with whom we come in contact.

Understanding the cause of other peoples' actions will give us the urge to help or to improve or to repair, whichever is the appropriate reaction needed at the moment. Understanding will help us to show compassion for the troubles and problems of others, not just offering idle sympathy or degrading pity.

Understanding is also needed to appreciate cultural achievements. We see, hear and read beautiful works of great masters. The more we understand, the more our interest is aroused to learn more about the people the Lord has endowed with genius. We listen to a symphony by Beethoven. It will affect us more poignantly when we know that this immortal master was completely deaf and never able to hear what he created

for mankind. We listen to the music of Delius, perhaps "On Hearing the First Cuckoo in Spring." If we were not trying to increase our range of understanding, we would have never found out that he was blind and that to him the effect of the bird's call was entirely based on hearing. Still, by the grace of God, he was able to give so much joy and pure pleasure to millions of fellow humans.

We look at pictures, perhaps Gauguin, who left his whole world behind to paint his riotous colours on a Pacific island among the natives. Consider the poor, little, diseased hunchback Toulouse-Lautrec, whose pictures are so full of earthy, lively movement and feeling, showing all the things he might have wanted to be or to touch or to perform himself and was never able to do.

We look at the famous buildings of this world of ours, the pyramids created as long ago as three or four thousand years before Christ was born, or the cathedrals of the middle ages, all of them built without the help of cranes, cement or labour-saving devices used today and erected to the praise of God. Look at our own St. Paul's Cathedral and ask yourself what you know about Wren who built it. All these wonderful achievements of man we would take as much for granted as the local railway station, had we not understanding of their beauty and the resulting desire to know more and more about them.

Is it not natural that a woman who has reached this first point on her journey to perfection will want to pass on her discoveries to her family? Will she not try to encourage them to listen to music that has enthralled her? Maybe at first her family will agree to listen simply out of respect and love for mother, but is it not likely that

sooner or later at least one member of that family will join in her pleasure and share the uplift great art gives? And which mother does not know the pleasure of hanging one or two nice pictures on the living room wall? With her growing understanding she might choose prints of some of the marvellous works hanging in our National Gallery. I love the Murillo-Boy or the "Child with Apple" by Greuze, or "First Visit to the Opera" by Renoir, and so many more to suit all tastes.

A next step in the right direction will be the choice of good books. Being a woman of understanding and sensitivity, another would not press a book into the hand of a young son or daughter and say, "You simply must read this." She would more likely discuss books and authors with her husband in the presence of her children and then leave them around so that any of them could pick them up and investigate the reason for mother's enthusiasm.

Once the course is set, development is bound to follow. Appreciation and understanding will foster the wish for visible beauty around the home; it will also increase — no, necessitate the desire to think beautiful thoughts and a perfectly natural consequence will be dignified and courteous behaviour. Example is always the best teacher, and who can doubt that the standard set by such a mother is bound to carry with it the rest of the family? To look at the wonderful things that occur as a result of a persistent, sincere endeavour to become a better, more understanding person, must surely increase any woman's humble gratitude for the Lord who gives her this opportunity. She will grow and reach out to Him for further help on her road for perfection.

# RECIPES FOR YOU



The recipes and household hints were sent to the Millennial Star this month by Marjorie Godfrey of Gerrards Cross, Buckinghamshire. She is the wife of the High Wycombe branch president, mother of four children and president of the YWMIA.

## MUFFINS

- 14 oz. self-raising flour
- 2 oz. castor sugar
- $\frac{1}{2}$  teaspoon salt
- 2 oz. soft shortening (Spry)
- 1 egg
- 1 tea cup milk (8 oz.)

Sift dry ingredients together into a mixing basin. Add the shortening, egg and milk. Mix together with a fork or pastry blender. Stir just until mixture is blended. Fill greased muffin cups two-thirds full and bake at 400 degrees or Mark 6 for twenty minutes. Serve hot with butter and jam, marmalade, honey or any other desired spread.

## PORK CHOP CASSEROLE

- 6 pork chops
- 6 onion rings
- 6 green pepper rings
- 1 cup uncooked rice
- 1 tin Campbells Cream of Celery Soup
- 1 tin Campbells Chicken Rice Soup
- $\frac{1}{2}$  tea cup milk (4 oz.)

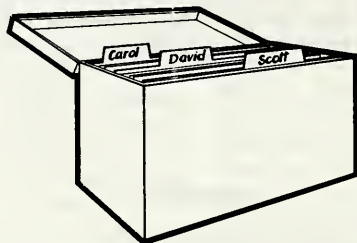
Brown pork chops and place in a baking dish. On top of each chop place one onion ring and one green pepper ring. Sprinkle the uncooked rice around the chops and cover with the soup and milk that have been mixed together. Cover and bake at 350 degrees or Mark 4 for one hour. Uncover and brown the last ten minutes.

## HOUSEHOLD HINTS

Marjorie Godfrey

### Washing Instruction File

★ I have a recipe file that I keep for articles of clothing that need special care in washing. The box is divided into sections for each person in the family. When I have a blouse which requires special washing care, I write on the tag that comes with the blouse the name of the person to whom it belongs and file it in the box. I keep these instructions until I have washed the article several times and am sure of how to treat it.

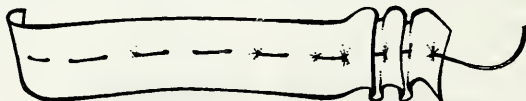


### Nylon Scrubber

★ I keep a nylon scrubber in the bathroom so that each person can wash out the basin and tub very easily. These scrubbers are made of a strip of nylon net. You may choose a colour to match your colour scheme. They clean well, can be rinsed out easily and they dry quickly. I keep one by each basin with a small tin of cleaner. They last a long time.

Directions:

1. Cut 4 inches of nylon net, using the full width of the material. It is usually 72 inches wide.
2. Gather by hand or on the machine using the basting stitch.



3. Pull gathering thread until the straight fabric is pulled into a rosette.
4. Tie threads securely.





# 'I Will Teach'

★ Sylvia Neale always wanted to teach. She first made the decision that this would be her life's work when she was only five. She was a "promising" student as a child and at age 11 she won a scholarship. While she was attending high school, she contracted a serious illness which kept her from school for a year. The illness left her completely deaf.

Sylvia wondered for a time if now she would achieve her desire to teach others. Undaunted, she went back to school and took her GCE examinations in A and O levels in several subjects. She learned to walk, swim, play badminton and even learned to play the piano.



SYLVIA NEALE

Her hope to teach was renewed when she learned that she could probably teach deaf children in America. She enrolled in an art college to begin preparations for the work. But before things had time to materialise, Sylvia was involved in a serious accident which paralysed her from the waist down and impaired the use of her hands. Deaf and paralysed, Sylvia wondered again if she would ever teach.

Five months before the accident Sylvia became a member of the Church. Her testimony of her newfound faith sustained her during the long months of recuperation and the realisation that she would be further handicapped.

Sister Neale's optimistic outlook on life has also had an effect on other members in her branch. "Anyone in need of spiritual uplift goes to Sylvia for help," said another member, Sylvia Allen. Sylvia, who could have chosen to be very dependent on others, actually helps them instead.

And she has realised her ambition of teaching. It may not be quite as she had expected, but she loves and teaches the members of the Northampton Branch in the Central British Mission. She also instructs the literature lessons in Relief Society and the Gospel Doctrine class in Sunday School. The members of the branch note that Sister Neale's effective teaching techniques have aroused and sustained their interest and faith in the gospel.

Sylvia may have to sit down, but to the members of Northampton Branch she "stands tall" in many other ways.

## WAKENING THOUGHTS

Bright sun of morning.  
Startles my eyelids!  
Bids me accept beginning of day.  
Clouds on horizon are tiny and formless,  
Gold, crimson jewels—entrancing display.

Bright sun of Gospel,  
Startles my senses!  
Bids me accept what heart always knew;  
Clouds on horizon, like troubles are harmless,  
Diminished in size when Truth is in view.

—SYLVIA NEALE,  
Northampton Branch

## A LOVELIER YOU

★ A conscious effort to improve yourself spiritually, physically, and intellectually is bound to result in a lovelier you.

Live the gospel more fully, take part in the ordinances worthily, be truly Christ-like in your relationships with others, and deepen your testimony by study. This will develop your spiritual self.

You will be lovelier physically if you develop and maintain good health. This is usually possible when you get sufficient sleep, eat proper food and keep scrupulously clean. You are lovelier to look at when your clothes fit well and are comfortable. Clothes must be appropriate for the occasion, as well.

A lovelier you must be an interesting person with the ability to talk easily. Stimulate your intellect and improve your conversation by reading widely, visiting the museums and art galleries, attending concerts whenever possible. Lift your standards of enjoyment above the movie level to that which will truly expand your understanding and appreciation of your world.

Be a lovelier you!





# A Voyage of Discovery

Irene Bates

Manchester Ward, Manchester Stake

★ The question is often asked, "If God is all-knowing, all-powerful and if He knows everything about us, our capabilities, our virtues and our weaknesses, why do we have to come here to prove ourselves?" The answer must be, of course, that we come here to prove ourselves to ourselves. In other words to discover ourselves.

Life is a voyage of discovery, finding our talents, our potential, our depth and capacity, discovering our real character. And, like all voyages, this can have its stormy passages, its tranquil waters, its sight of cool, clear depths, of beauty, of ugliness, of hope and of faith. Our own particular voyage will be very different from that of another, but it will also have much in common in the experiences we all meet.

When we get beyond babyhood and the protecting care and vigilance of parents and first meet the outside world at school, we begin to discover new horizons, new knowledge and also new fears. What we do not often realise when we are young is

that fear is not really fear of a situation but rather it is fear of the revelation of self that this new experience could bring to us. When we fear a visit to the dentist, it is not the dentist's drill that we are afraid of, but the possibility that we may not meet this ordeal bravely. When we fear ridicule, we are really concerned about our inadequacy in dealing with it. When we fear activity in a school group, it is more likely the lack of needed ability that we fear. Most fear is based on a lack of confidence in ourselves or our capacity.

Our Heavenly Father is aware of this. He knows that if He were to select a number of His children for the Celestial Kingdom based on His knowledge of their innate character and their potential, those children would never know that they were capable of justifying God's faith in them. Fear would still be theirs because they would not have gained confidence through knowledge. And so we all come here to this earth to learn for ourselves what we are.

If we can meet life as a challenge,  
regarding every experience as a

Our lives can be a day by day discovery of a new and more confident being who can take his rightful place in this world and in the world to come. The opportunity is there; what we make of it, what we discover on our journey, rests with us.



# HAVE YOU SEEN?

Frank Paterson

Bishop, Hyde Park Ward

★ "Some are born great, some achieve greatness and some have greatness thrust upon them."

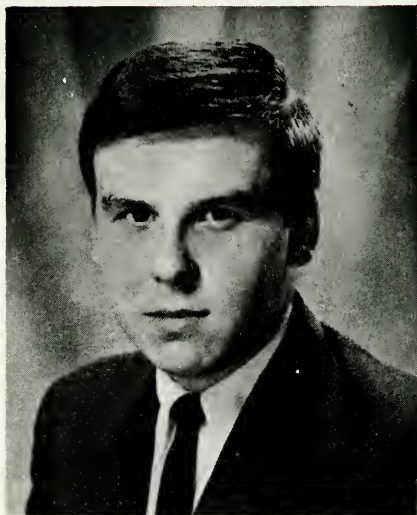
Whenever an attempt is made to label a person "great" his critics will be bound to compare him with other generally accepted "greats." Can there ever be an orator in the future whose speeches will not be compared with Churchill? Will ever a modern painter not be compared with Picasso? Never, if he has any pretention to greatness. Henry Moore will be fortunate if he ever achieves unanimity amongst those who choose to pass an opinion, but by general consent he is the greatest of living sculptors. Unlike Picasso and many others, he is little in the public eye and this is from choice. He has said, "It is a mistake for a sculptor or a painter to speak or write very often about his job. It releases tension needed for his work."

Moore's work is not easy to appreciate without a conscious effort to understand it or without a generosity of heart. His work is seemingly simple but conceals both intellectual and emotional depths. His command of his craft is such that he is capable of producing subtle tones and effects by the very monumentality of his pieces without sensitive detail. This can be seen very clearly by a comparison of two works. Both are the same subject, mother and child.

One, "Madonna and Child," is in

St. Peter's Church at Claydon in Suffolk, and the other, "Mother and Child," is in the Manchester City Art Gallery. Comparing the two babies you can see in the one at Manchester the race, determined, strong and a living part of his mother. The Claydon child is less dependent upon the Madonna but sheltered in her serene clasped hands. Not the physical future of the race but the ineluctable spiritual authority. The Madonna has the same gentle aura as that of a Michelangelo tondo and her frame of composure is the golden setting of the child jewel. How different is the Manchester mother. Strong, feminine, producing her child from her mental as well as from her physical being. The same restfulness that is to be seen in the face of a good mother when safe with the company of her healthy child can be seen in her face, although this is indicated by an economy of detail. The twenty-two inches of mass is what Moore called "this monumentality." Both sculptures have in common those qualities that he himself used to describe a Renoir painting. "... these rounded forms have a marvellous, supple rhythm such as people are apt to associate with outlines." Whether you are in Claydon or in Mosley Street, Manchester, pause to look at Mother and Child and to add to a quotation from Shakespeare, "Be not afraid of greatness."

# YOUTH in the SPOTLIGHT



**CHRISTOPHER BROADRIBB**

★ Being a good friend helps bring new members into the Church. This statement is certainly true in Christopher's case.

He was first introduced to the Church by a friend who invited him to attend MIA. Knowing nothing of the Church but respecting his friend, he decided to attend. He enjoyed the people and the activities of Mutual and soon found himself attending all of the Church services. He investigated the Gospel and soon gained a testimony. Chris is now an elder in the priesthood and second assistant superintendent in the Sunday School. He conducts the Sunday School service in such a way that one would believe that he had been a member all his life instead of just two and a half years.

Chris has many interests. In school he won awards in swimming and other athletic activities. He loves to read and

is an avid stamp collector. Chris is in government service in the Inland Revenue and is continuing with his studies.

The friend who introduced Chris to the Church will soon become his wife. Christopher and Susan Paterson recently became engaged and within the next 18 months plan to be married in the London Temple.

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## FRANCES CRAVEN

★ Frances Craven is the first full-time missionary sent from Kingsheath Branch, Central British Mission. The members of the branch are proud that she is the first to represent their fairly new branch. She is serving in the Scottish Mission.

Frances returned home last autumn after an extended trip to New Zealand. She worked and traveled while there and enjoyed her association with members of the Church "down under."



# Forgiveness

Peter Houghton

Birmingham Ward, Leicester Stake

★ To err is human, the saying goes; to forgive is divine. There is much wisdom in this remark. In the study of human behaviour one is impressed by the long standing grievances held by people against one another, even among members of families. On the surface we seem to have forgotten, but underneath we hold deep-seated antagonisms and dislikes.

Human nature being what it is, people are bound to hurt us and we are bound to hurt others. We expect to be forgiven and have our misdemeanors and misjudgments overlooked; therefore, we must be willing to forgive others who transgress, as we feel, against us.

On the whole, however, to allow ourselves to be hurt is to some extent to enslave ourselves to the person who is hurting us. We are permitting his feelings to determine our own and our response is governed by his attack. In psychology this response is very important. A social worker or a psychiatrist interviewing a client will be continually attacked by him. The client will demonstrate his aggressions and anger and turn them on the worker. The worker has to learn not to respond angrily, not to react as most would, but to see behind the aggression and anger into the motivations of the client. If a worker cannot learn to do this, he will not be successful at his job.

We would rarely be hurt in life if we

could set aside our own immediate anger and feelings of hurt and try to ask why. If we are parents and observe our children's rages and know what is behind them, we see them for what they really are and we are not troubled by them. It is only when we cease to understand that we find it hard to forgive. When we cannot be sure what the motivation is, we feel a vague sense of threat and react accordingly.

The Christian duty is, however, to continue to forgive. Christ taught us we should forgive seventy times seven, which is one way of saying indefinitely. This view is often criticised because it is said it makes us dupes and we appear to be weak. This is to misunderstand what is really meant. Christ meant two things. The first was that most things we feel we have to forgive are really due to our own faulty understanding of the real situation and that it would be helpful to our own happiness, let alone that of others, to forgive and forget. To hate, to hurt, to feel misused is to waste an enormous amount of energy to very little purpose. What is more, it is usually for very little cause. The second thing Christ meant was that unless we are prepared to try and understand, why should anyone else understand us. Thus, it is not weak to forgive and forget, it is wise and strong.

CONTINUED ON PAGE 75



# MISSION'S RECORDS RELEASED

★ New record albums which feature choirs from the Southwest British Mission of the Church have been released by Decca Records.

The records were recorded in part or full by the Incomparable Mormon Choir of England and the American Mormon Chorale.

The latter choir was a 35-voice missionary group which preceded the Mormon Choir of England.

Pres. Ray H. Barton, Jr., of the Southwest British Mission and director of several groups in the mission since he was called as mission president, said the large choir will present more tours in the Southwest British Mission this year. It performed last Christmas in Cardiff and was joined by a 40-piece augmentation from the British South Mission.

The three record albums are entitled, "The American Mormon Chorale," "The Incomparable Mormon Choir of England," and "France." The latter record album, a phase 4 stereo spectacular with Stanley Black, was recorded at the invitation of Decca Records. The Mormon Choir of England, directed by President Barton, is featured on two numbers in the album.

All albums are available at 32s. 6d. each at music stores in the British Isles and at Deseret Enterprises.

Numbers featured on "The Incomparable Mormon Choir of England" album include: "Let the Mountains Shout for Joy," "Sweet is the Work," "The Lord's Prayer," "The Builder," "Abide with Me," "I Walked Today Where Jesus Walked," "God of Our Fathers," "Holiness Becometh the House of the Lord," "Eternal Life," "Stranger of Galilee," "Thanks Be to God," "Love at Home," "One World," and "Come, Come Ye Saints."

Side one of "The American Mormon Chorale" album includes "The Lord's Prayer," "Linden Lea," "Climb Every Mountain," "Vigilin," "The Blind Ploughman," "Joseph Smith's First Prayer," "The Dam Busters;" while side two includes the following numbers: "You'll Never Walk Alone," "Your Land and My Land," "High on the Mountain Top," "No Man is an Island," "There is No Death," "Pilgrims' Chorus," and "This is My Country."

The American Mormon Chorale was organised in the summer of 1965 and has since made many personal as well as television appearances. Their repertoire is "appealing along the lines of the epic, patriotic, musical comedy and religious."



# NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

## LEICESTER STAKE

★ Eight branches and wards from Leicester Stake competed in six-a-side football and in hockey matches at the stake centre on March 4.

It was a good day for football and every team was prepared with full kit, although the pitches were very soft. The draw was made for preliminary games, and **Loughborough** and **Leicester** kicked off first while the

other teams were being organised. **Loughborough** and **Derby** reached the finals, played after a 10-minute break from the previous matches. In the first half the teams were equal, the post being hit by both sides. In the second half **Derby** went ahead with a goal from **Wayne Cooper**, and shortly afterwards **Loughborough** equalised through **Tim Corbin**. Another good shot by the latter was tipped over the bar for a corner, and this allowed **Loughborough** to win.

Taking place at the same time was the girls' hockey match, with the **Nottingham** girls versus a combined stake team. After a very "gallant" game by **Nottingham**, the stake team finally won.

In the evening everyone enjoyed a concert which included singers from various parts of the stake and group items from **Nottingham** and **Leicester**

wards. **Nottingham** gave a humorous skit, and **Leicester** vanguards an appropriate mime to a **Barron Knights'** record, with cardboard and plywood instruments. The whole company, audience and players, took part in the community singing led by **Jean Taverner**.

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★ Twenty-nine members from **Derby** MIA also travelled to **Nottingham** one Tuesday evening for an MIA party. This is the first time the two wards have combined for such an event.

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★ A Stake Badminton Tournament was held at the Leicester Stake Centre in January. **Derby**, the Cup holders, won six victories out of eight finals. Among the new champions were **Pearl Clarke**, ladies singles; **Graham Conway**, men's singles; **Robert Sherlock**, under 18 men's doubles; **Sister Clarke**, with **Betty Sherlock** as a partner, also won the ladies' doubles.

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★ A Valentine's social and dance, organised for the **Eastwood** Ward MIA by **Keith Plumb**, **K. Mead**, **Eva Wild** and **Mabel Hill**, consisted of a full programme of games and dancing. Refreshments were prepared and

served by the younger MIA girls under the direction of Lillian Barnes.

Six fathers and their daughters from the **Leicester** Ward Primary had a Daddy-Daughter Country-style Dinner Party on February 1. They enjoyed roast potatoes, sausages and beans, followed by fresh fruit. To add to the atmosphere they ate it by candlelight. The meal was followed by country dancing and games.

To ensure success at their Valentine's Dance, all the classes in the Leicester MIA were assigned to provide refreshments, decorations, or to organise dancing or games. Attendance was good, and everyone was able to enjoy themselves.

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★ Mother's Day on March 5 at **Nottingham** was a very uplifting occasion. The chapel was crowded, and the youngest child from each family collected a potted primula to give to their mother. They also "planted" a special kiss on their mothers.

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★ The highlight of the month of February for **Derby** Ward came on the 25th when the second ward budget dinner was held. Over 60 people sat down to a wonderfully prepared meal, served by young men of the YMMIA.

The guests of honour were the Stake Pres. and Sister Kenneth Poole who expressed thanks for a wonderful evening. President Poole gave a talk following the dinner, and the entertainment was provided by Jean Taverner, Eric Dutton and Brother and Sister Kendal all from the **Leicester** Ward. Bishop Clarke was the master of ceremonies for the programme which was highlighted by a magician who amazed everyone with his tricks, in which he used doves and cards.

Early in the afternoon **Nottingham** and **Derby** fought out a 3-3 draw on a muddy and wet local football field.

Nottingham started off well, and within six minutes the first goal had been scored by Ray Searston. It was followed shortly afterward by another point by John Rigley. Derby really began to put the pressure on, but Nottingham held firm and went even further ahead when John Rigley took a magnificent corner kick which went straight into the net. Some brilliant playing by Owen Johnson of Derby brought three quick goals for his side to equalise. Towards the end of the match it was beginning to get dark. It started to rain, and although both teams played well, neither could score again.

## HOME

"The restored gospel teaches that our homes should become warm nests where children may be protected and grow into noble men and women; where love may find privacy; old age repose; where prayer will find an altar; and the nation a sure source of strength and perpetuity."

—President David O. McKay

## BRITISH MISSION



Pres. Reed Callister of the British Mission turns the first shovel of earth at Medway Chapel site. Brother Fish, building supervisor, is at right and branch members at left.  
(Photo courtesy, Chatham Observer.)

★ Sixty-three members of the **Medway** Branch watched with interest as Pres. Reed E. Callister of the British Mission broke ground for the start of their new chapel. The service was conducted by President Herbert. Short talks were given by President Bourne and President Callister.

★ For their Relief Society birthday celebrations at **Medway**, each family was asked to represent a country. This they did by wearing costumes of their native lands and also by songs and skits. The theme was followed through in the refreshments, too, with various foods from other countries. The sisters

then gave a presentation entitled "The Gift," which told the story of Relief Society. The evening programme was attended by 60 members and investigators.

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★ Five girls and one leader from the **Ipswich** Branch earned their individual awards for last year.

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★ Another Relief Society birthday party is reported from **Ipswich**, this time in the form of a pot-luck supper. Soup and rolls were provided by the presidency; other dishes were brought by those who attended. This was a function for the whole family. In addition to the play, "The Gift," there was also a film show for the children. The hall was cleverly decorated with pictures of covered wagons. To add colour, bouquets of daffodils were inserted where the water barrels should have been.

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#### TOUR MUSEUMS

Eleven Aaronic Priesthood boys and their leaders from the North Kent District, British Mission, toured the Imperial War Museum, and the Science and Natural History Museums in London in February. The tour was arranged by Brother Wood of Medway. President Herbert assisted.

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### SUNDERLAND STAKE

★ Judith Noble, who serves as a stake missionary for the **West Hartlepool** Ward, celebrated her birthday with a party for all the ward and many of her friends who are not members of the Church. The programme consisted of dancing, games and entertainment items by ward members. Elder Caldwell played his guitar and sang.

★ **Newton Aycliffe** Ward is trying new and novel ways of raising money for their building fund. On March 9 the MIA held a dance especially for youngsters under 14. It was so successful that it will continue each month.

The Relief Society sisters held Easter egg competitions on March 21.



## BRITISH SOUTH MISSION

### MISSION OFFICIAL SPEAKS IN SWANSEA



**Lt. Col. and Mrs. Loren A. Stoddard receive the official welcome to Swansea, South Wales, from the Mayor and Mayoress, Alderman and Mrs. T. R. Davies.**

(U.S. Air Force photo.)

★ "Of all the people of the free world today we, as former prisoners of war, should place the highest value on our liberty and free agency. We should be the most ardent supporters of the right to freedom of choice for all the peoples of the world."

Lt. Col. Loren A. Stoddard, director of engineering and construction for Headquarters Third Air Force and a member of the British South Mission presidency, made this statement during a talk April 1 at the Far East POW's Association of Great Britain 25th anniversary meeting and reunion in Swansea, South Wales.

Colonel Stoddard and his wife received the official welcome to Swansea from the Mayor and Mayoress, Alderman and Mrs. T. R. Davies. That evening they were guests of honour at a reunion dinner.

As a former prisoner of war in Japan, he represented all U.S. servicemen who fought in that theatre of operations during World War II. The Air Force officer is stationed at RAF Northolt. He flew with the 19th in the Pacific until 1943 when he joined the 7th Bomber Command, flying B-24 Liberators. During the next year he flew bombing missions over the

Mariannas, Marshall and Truk islands until May 1944, when his aircraft was shot down over Saipan. After spending four days on a life raft, he and three of his crew members were taken prisoners by the Japanese.

In his address Colonel Stoddard pointed out that the loss of individual liberty was most significant to prisoners of war, and it is this liberty that men should value most highly in a free society.

"When we think back over our POW experiences, we should be so impressed with the joy that freedom brings that we would be willing to go through the same experience again, if necessary, or even give up our lives to ensure that all men have the right to choose the type of life they wish to live.

"We, above all," Colonel Stoddard said, "should realise the disastrous results from the loss, even for a short period, of our personal freedom."

Continuing, the decorated officer pointed that there are many examples of nations where "dictatorships were allowed to be established because the people felt that they would individually benefit from it."

"They gave up their freedom for what they thought was security," he said; "they gave up their individuality and joined the mass for the sake of that security. . . ."

"I am convinced that man cannot fulfill the measure of his existence unless the sacredness of the individual is preserved; unless man as an individual is allowed and encouraged to exercise his free agency, to utilise his talents and intelligence, to care for himself, his family and assist his neighbour when necessary. Man cannot accomplish what the Creator intended for him to accomplish if he is a slave to other men, to habits, or to his own society. . . ."

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★ On Wednesday March 15 the **Aylesbury** Branch Relief Society celebrated the annual Relief Society birthday with a dinner held at the home of Maureen Howells, 1st counsellor in the branch Relief Society. The menu was as follows:

Melba toast with assorted pâtés.

Roast saddle of lamb with orange and prunes, lemon potatoes, sweet corn, mint sauce.

Normandy pear tart with cranberry tartlets.

Cheese and biscuits.

Both red and white grape drinks were served with the meal. The table

was attractively decorated with a tablecloth, serviettes and crockery in tones of blue and gold. The centre piece was an arrangement of violets in a gold basket decorated with gold ribbons.

At the end of the evening a bouquet of spring flowers was presented to Sister Howells in appreciation for her efforts in preparing the meal. Each sister received a small posy of violets from the flower arrangement. Guest of honour for the evening was the Watford District Relief Society Pres. Doreen Lucas.

## MANCHESTER STAKE

★ Celebrations for the Relief Society anniversary took many forms throughout the stake.

**Ashton Ward** held their party on Wednesday March 15, and all sisters, friends and inactive members were invited. They gave the dramatisation of "The Gift" and then enjoyed refreshments.

Husbands and children were also invited to the **Rochdale Ward** party, and the children provided the entertainment with piano solos, dancing and singing. About 60 people were in attendance, and the Relief Society honoured their visiting teachers who were presented corsages.

Attendance at the **Manchester Ward** party was high with about 90 people, including husbands and children watching a short play called "On Your Birthday," produced by Ellen Booth, with Joyce Roberts, Rita Bowler and Vera Slater taking part. MIA members sang, danced and acted numbers from "My Fair Lady." Primary children also sang. Cecile Longden, Margaret Barnes and Graham Burton from **West Manchester Ward** sang folk songs. To round off the evening there were refreshments, followed by games and dancing.

**Stockport Ward MIA** recently held a Beat Night Dance. It was popular with the younger members, with over 100 in attendance. The elders of the ward enjoyed a dinner in February which was cooked by the bishopric.

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★ The priesthood dinner at **Ashton-under-Lyme** commenced on a cheerful note, with the promise of wonderful things to come. The audience was certainly not disappointed. Highlight of the priesthood show afterwards was Albert Evans with his extremely amusing monologues on the Relief Society's "Christmas Pudding" and "Ethel the Visiting Teacher." Another popular item was John Whitely's rendering of the country and western hit, "Riders in the Sky," with Bishop Preston accompanying with the chorus of "yi-pi-yi-a" in a style all his own.

The Elder's Minstrel Choir was a riotous affair with touches of the old time and modern music halls. To complete the evening's entertainment, they had Bill Standing and Brother Macmara with their off-beat humour and enjoyable comedy act.

## HAPPINESS

"The key to happiness is to get the Spirit and keep it. The right to get it we were given when we were confirmed members of this Church. Walk by it back into the presence of God. So doing we will not need to be put to flight by our troubles."

—Marion G. Romney

## CENTRAL BRITISH MISSION

### MISSIONARIES SPREAD GOSPEL THROUGH SONG

★ For the Central British Mission, 1966 was a year of challenge and change. When a mission receives a new leader, it can expect to receive new ideas, methods and systems. However, the reasons for bringing people to a knowledge of the Gospel always remains the same. When Pres. George I. Cannon arrived last July he brought with him new ideas on ways to spread the Gospel. Realising that the image of the Church is frequently bad because of a lack of understanding by the general public, President Cannon decided to launch a programme in which the happy Mormon way of life could be portrayed to the British people. He did it by forming an octette

of young, enthusiastic missionaries, later to be known to England and Wales as the "New Mission-Aires."

Almost immediately a mission-wide audition for musical talent was conducted under the direction of Brother John Craven, musical director at the Dudley Teacher's Training College. After approximately one month of intensive interviews, the group of eight was chosen from among the 230 Central British missionaries. A rigid rehearsal schedule was set up, and the group sang for Elder Mark E. Petersen at the Charles W. Penrose Memorial Ceremony in the Handsworth Chapel, Birmingham, just 24 hours after being organised.



**The New Mission-Aires of the Central British Mission.**



Since then the New Mission-Aires have performed in almost every major city within the mission. They have entertained the honourable mayors of Nottingham, Hereford and Newcastle-under-Lyme and have presented familiar Mormon songs to thousands of people from north Wales to the northeast of England.

Their style and appearance warms the hearts of their audiences when they appear. One admirer remarked, "It's so good to see such clean-cut, happy looking singers on our programme." Refraining from the loud, amplified sound that is so familiar with other singing groups of today, the New Mission-Aires perform their material either unaccompanied, or accentuated by Spanish guitars. Together with John Craven, they do their own arranging and enjoy transforming popular songs into what has been referred to as a melodic "pop masterpiece." Their repertoire includes spiritual, popular, folk, barbershop, humorous, classical, and jazz arrangements designed to delight all age groups.

Just who are the New Mission-Aires? Well, they all come from the western United States — from California, Idaho, Oregon, and Utah. Singing first tenor for the group are two Salt Lakers, Elder William Rees, who provides the unique, ultra high-pitched voice, and Elder Earl Dorius who handles the solos. He also arranges and accompanies the group on the six-string and twelve-string guitar. The second tenor section includes the mellow voice of Elder Michael

Knowles of Ogden, Utah, and Elder Evan Allred from Salt Lake City, who also arranges and plays the Spanish guitar. Singing baritone are Elders Kerry Yeates from Hyrum, Utah, who directs one of the quartets from the octette, and John W. Williams from Grace, Idaho, who announces their programmes and is business manager. Completing the group is the bass section which consists of the deep voice of Ted Meldrum from Ontario, Oregon, and the delightful humour of Gregory Stillman from Lancaster, California.

After a successful season of performances, the New Mission-Aires have portrayed the musical heritage of the Mormons to the people of Great Britain. They have performed for youth clubs, charity balls, women's leagues, welfare organisations, hospitals, church groups, schools, and have served as a vital part of the Church's Telerama programme which is currently being shown throughout the mission. It is similar to the programme offered at the Mormon Pavilion at the New York World's Fair.

Perhaps the most amazing quality exemplified by the group is their strong desire to be not only singers, but full-time proselyting elders. Realising that they have come to England to teach and spread the Gospel, they continue to work in their own specific areas. They are eight "devoted" young men, serving with additional responsibilities and assignments, who include in their proselyting work the spirit of song which is a vital part of the Gospel.

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★ **Banbury Branch** held the official opening of their newly decorated chapel on March 5. Mission Pres. George I. Cannon, Sister Cannon and their family were in attendance. Also present were Pres. and Sister Alfred

Elger of the district and Arthur Turvey, first counsellor.

President Cannon paid tribute to the members for the fine efforts they had made in decorating the chapel. He also extended appreciation to Miss

Miller, a Methodist lay preacher, for her hospitality in making the rooms available to the saints. After the meeting, attended by Miss Miller, she met President Cannon and expressed appreciation for the way the rooms were used.

To make the occasion even more memorable, it was Mothering Sunday and small buttonholes of snowdrops were distributed to all the sisters present.

On March 18 the sisters commemorated the 125th anniversary of the formation of Relief Society by presenting a short play. The remainder of the evening was spent in old time and modern dances.

Pres. Brian S. Heath, second counselor in the **Banbury Branch** wishes to thank everyone from all over the country for their response to his appeal for used postage stamps in aid of the "Save the Children Fund." For anyone still wishing to send stamps, the address is "Dei Gratia," 41, Beaconsfield Road, Banbury, Oxon.

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★ The Relief Society room at **Northampton** was tastefully decorated in blue and gold with gay lighted lanterns suspended from the ceiling for the annual birthday party on March 14. About 30 members and friends enjoyed new guessing games, quizzes and a delicious buffet meal. Near the end of the programme, Evelyn Allen played several classical pieces of music and Olive Turvey and Betty Wade sang a duet. Relief Society sisters also welcomed Sister Ottley and her daughter from New Zealand, who are here to do genealogical work.



**Some of the members of Bangor Branch Primary outing.**

★ In February the children of the **Bangor Branch Primary** and their parents boarded a hired bus for Colwyn Bay Mountain Zoo. The children clutched tickets shaped like elephants which the missionaries had designed. Everyone enjoyed a seal display and then an eagle display. During the afternoon the weather became very cold and windy so they all made a beeline for the reptile house, warmest place at the zoo.

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★ Another successful "Telerama" programme has been held in the mission, this time at **Kidderminster**. It was the same as that produced in other branches. The missionaries gave permission for a Mr. Turner to record the entire programme, so that he could play it later for the local blind people to hear.

## NORTH BRITISH MISSION

★ Two recent efforts by the **Grimsby** Branch Relief Society sisters to raise money for their trip to the May Convention at Manchester have proved successful. During February a film show was held at the home of Brother and Sister Jenner which was attended by 32 people. At least half of the group were not members of the Church. £5 1s. 9d. was raised. Films were loaned by the mission office, including the World's Fair film, "Man's Search for Happiness." They also saw a film made by John Jenner which showed scenes of Canada and America. And to bring back memories, shots of the 1960 All England MIA Convention held at Filey under the direction of President and Sister Woodbury. Pres. Wilfred Eley was responsible for showing the films; Sister Jenner prepared the food and sent out the invitations.

The second event was a "Family Evening" held at the Grimsby chapel on Feb. 24. Refreshments were provided by the Relief Society sisters, and they also organised the dancing. Master of ceremonies for the games was President Casbon. About 35 people were present.

★ Wives and sweethearts were also invited to an elders' quorum social and business meeting at **East Hull** on Feb. 4. A delicious meal was prepared by the sisters, and the elders showed their appreciation for the lovely cakes, sandwiches and trifles. The entertainment provided by East Hull was also excellent.

★ A Surprise Night for all the mothers of the branch was given on March 4 by the **Liverpool** MIA. Under the guidance of Christine Anderson, mistress of ceremonies, the evening started

with the choo-choo name game, and finished with sisters who, to their great surprise, turned out as "splendid" country dancers.

A supper, beautifully prepared and charmingly placed at separate tables was served by Mia Maids Judith and Averil Donaldson, Yvonne and Marion Nugent and Susan Ireland under the guidance of Phyllis Gibson. Highlight of the occasion was the presentation of a gift to each mother. It was a fine gesture to mothers of the branch on the eve of Mother's Day. Sister Biddle and her helpers cleared the tables after the meal.

★ **Widnes-Runcorn** Branch recently welcomed Sister E. Foster and her family who have moved from Grimsby and Brother Donald Bradbury and his family who are from Leeds.

★ Mike Dobson, branch clerk for **West Hull** MIA competed in a local of baptising his own father and confirming his mother members of the church on February 8.

**West Hull** MIA competed in a local youth quiz contest, meeting people from other denominations in the town. They won the first round against St. John's, Newland, but were beaten in the second round by the Church of the Ascension, Priory Road. It was an interesting experience and one they hope will be repeated again in the near future.

★ Congratulations are in order for **Beverley** MIA which has doubled its attendance from 25 to 50 in one week. Now they have strong teams practising 5-a-side football, volleyball and netball. They now plan to increase Sunday School attendance.

★ The **Liverpool** District Relief Society held an Easter Parade on Saturday, March 18 at the Liverpool cultural hall, but it was not confined to Easter bonnets.

There were two classes of entries in the bonnet competition. Humorous and pretty—and some were pretty humorous, too. Winners in the pretty category were Sister Bamford, **St. Helens** Branch, and Sister Nugent, **Liverpool**; humorous, Sister N. Edwards, **Crosby** and N. Meath of **Southport**.

Dresses were also on display. They were modelled by their makers. These were judged as amateur or professional, and the winners were: S. Moffat, **Crosby**, N. Meath, Sister Hughes, **Widnes Runcorn**, and Sister McDonald, **Southport**, in the amateur

class, and Sister N. Edwards, professional.

The knitted section was won by Sister Taylor of **Wirral** Branch and Sister Hill of **Liverpool**, and the children's section by Ruth Roberts, **Liverpool** and N. Edwards of **Crosby**.

Baking came into it, too, and Sister Chalmers, **Southport**, and H. Sloane made the best Simnel cakes.

Sister Sloan was declared an undisputed winner at her "Easter eggs while you wait" stall, writing names on the eggs by request. She was besieged with requests all afternoon.

As usual, the "straight from the oven" home baking was a "gear idea," as a local visitor put it, and the goodies disappeared as quickly as they were made.



### DEDICATES SOUTHPORT CHAPEL

Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, addresses congregation at the dedication of the Southport chapel in the North British Mission Feb. 20. Other speakers included Pres. Wilford H. Payne of the North British Mission; Liverpool District Pres. Peter H. Watson; Ronald Davis, Church Building Department supervisor; Elder Brockbank's wife; Pres. Gerrard of Southport Branch; G. Aspinall, president of the quorum of elders; and Mrs. May Bamber, former mayor of Southport.



## SOUTHWEST BRITISH MISSION



Barbara Osborne, Jackie Cinq-mars, Jean Leitch, Kathy Townley, Heather McDonald, Lynn Yull, Ruth Kelly, Helen Gay Barton, June Peacey, Marion Cobb, Valerie Ball and Kathy Cinq-mars after receiving Campcrafter awards in the Bristol District, Southwest British Mission.

## LEEDS STAKE

★ There was quite a lot of "gun slinging" at the recent MIA zone dance held in the **Dewsbury Ward** cultural hall. The "Wild West" Dance was a big success, with shooting galleries and a "Fastest Draw in the West Riding" competition. The winner wore a "Fastest Draw" Stetson until some challenger beat him to the draw!

keep fit display to recitations of humorous poems.

★ **Bradford Ward** is looking for land on which to build a new chapel. The task is more difficult than in most cities because property in the city limits is higher priced and less land is available than anywhere in the country, according to a recent national survey.

★ Sisters in **Leeds Stake** recently held a Relief Society birthday party at the stake centre at Huddersfield, with some 150 persons in attendance. They enjoyed the evening which included a buffet supper and entertainment provided by each ward, ranging from a

In spite of the difficulties of opposition from local government and ministry of town and country planning officials, members of the Church are continuing to search for a site and to sponsor regular events to increase the amount of money in the building fund.

## IRISH MISSION



**It's all aboard as parents help children board bus for Primary.**

★ Nothing is impossible when you are doing the work of the Lord. With this in mind the Saints in Douglas, Isie of Man, began to solve the problem of how to collect all the 43 children for their weekly meeting. The Douglas

Corporation Transport Authority came up with the solution by providing a free charter bus for the children. The branch is grateful for the service which enables the children to attend Primary.

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## ENGAGEMENTS

★ **Christopher Bobby** and **Patricia Layton** of Hull District, North British Mission. Chris is attending St. John's College, York, where he is on a three-year teacher training course. His home is in West Hull.

★ Former missionary, **Elder Sinks** of Arizona, U.S.A., to **Susan Arnot** of York, North British Mission.

★ **John Davison** and **Mary McKie** of **West Hartlepool** Ward, Sunderland Stake. They began going together when John returned from his mission in Ireland.

★ **George Southgate** to **Lesley Jennings**, both of the **Ipswich Branch**, British Mission.

## OBITUARIES

★ On March 1 **John Harry Victor Wright** of **Kingsheath** Branch, Leicester Stake, was in a motorcycle collision with a lorry and later died of injuries in hospital.

John was 19 years old and the eldest of nine children of Brother and Sister Victor Wright. He was Sunday School superintendent, a stake missionary and YMMIA secretary. Branch officers say John was conscientious in his Church responsibilities and was respected by everyone in the branch. "He was a hard worker and very aware of his responsibilities as a priest," the branch members reported.

★ **Joseph Moss** of **Macclesfield** Branch, Manchester Stake, died on Feb. 16 as a result of an accident at

work. He was a respected member of the branch presidency. Survivors are his wife, two sons and a daughter.

★ **Jennie Parker**, aged 56. Beloved member of the **Scunthorpe** Branch, North British Mission; an active member of Relief Society. An example of kindness and humility, she never failed to express her appreciation for others. She will be well remembered by friends and associates.

★ **Ashley** and **Joseph Butterfield** of **York** Branch, North British Mission, were killed in a motor accident in February.

## BIRTHS

★ March 8.—To **Peter** and **Margaret Chapman** (nee Lewis) of **Cannock** Branch, Central British Mission, a daughter, Sarah Ann.

★ March 9.—To **John** and **Jean Purkis** of **Leeds** Ward, Leeds Stake, a son.

★ March 20.—To **Perumal** and **Margaret Nadi** of **Leeds** Ward, Leeds Stake, a son.

★ March 20.—To **Ronald** and **Betty Spink** of **Dewsbury** Ward, Leeds Stake, a daughter, Allison.

★ March 21.—To **Terence Charles** and **Lillian Mary Griffin** of **Kidderminster** Branch, Central British Mission, a daughter, Janet Catrina.

★ March 23.—To **Jeffrey** and **Irene Day** of **Dewsbury** Ward, Leeds Stake, a son, Keith.

★ March 22.—To **Ken** and **Lynne Jex** of **Aylesbury** Branch, British South Mission, a daughter, Sarah.

## MARRIAGES

★ **Mavis Bell** was married to **Robert Bingham** on March 4 at the Leicester Stake chapel. Bishop Eric Pywell performed the ceremony, and Terry Bedford gave a short talk.

The bride, who was given in marriage by her father, wore a long white dress with wrist-length bishop sleeves. Her train was attached to her head-dress; it was carried by the page boy

who wore a white satin shirt and black trousers and the bridesmaids who were attired in long, dark green velvet dresses. The four young bridesmaids carried baskets of white chrysanthemums, while the bride and the two older bridesmaids had sprays of freesias. One of the older bridesmaids was the bride's sister, Diane.



**Ronald and June Peasey Burton with bridesmaids Donna Osborne, Susan Burton and Jill Leitch.**

★ On March 25 **Ronald Peter Burton** and **June Peasey** were married at the Wells Road chapel, Whitchurch, Bristol. The bride wore a long white dress with a short veil, and was attended by three young bridesmaids. The reception was held in the cultural hall.





### **JESSIE EVANS SMITH HONOURED**

★ Mrs. Jessie Evans Smith, wife of President Joseph Fielding Smith of the First Presidency, was honoured recently at a special assembly at Ricks College in Idaho.

Sister Smith was presented the Distinguished Achievement Award, the highest award presented by coeds at the college.

The award was presented in recognition of her "outstanding service, her distinguished career as a soloist, long service with the Tabernacle Choir, years of dedicated teaching of the youth in Sunday School and the Young Women's Mutual Improvement Association, and devotion and support to her husband both at home and as a travelling companion to stakes and missions of the Church throughout the world."

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### **429th STAKE FORMED IN CHURCH**

★ The New Jersey Central Stake was organised as the 429th stake in the Church during the latter part of March.

The organisation took place under the direction of Elder Harold B. Lee of the Council of the Twelve, assisted by Elder Franklin D. Richards, Assistant to the Twelve.

New Jersey Stake was divided to create the new stake. Pres. Robert H. Daines, who has been serving as first counsellor in New Jersey Stake, becomes stake president of the new stake. His counsellors are Reginald L. Call and Frank H. Wirig. Pres. George H. Mortimer will continue to preside over New Jersey Stake.

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### **TO SUPERVISE MICROFILMING WORK**

★ George B. Everton, Sr., of Logan, Utah, has been called by the Genealogical Society of the Church to supervise the society's microfilming programme in the British Isles.

He and his wife live at 32 Mospey Crescent, Epsom, Surrey. Brother Everton will negotiate with officials for the microfilming of records and establish projects for microfilming operations. The Utah man published the "Genealogical Helper" for many years in Logan, and has lectured on genealogy in 61 cities of the United States. The couple has served as temple officiators in the Logan Temple.

### **MORMON RECEIVES MEDAL FROM LBJ**

★ Maj. Bernard Fisher of Kuna, Idaho, was awarded the Congressional Medal of Honor in January by President Lyndon B. Johnson for rescuing a downed pilot under heavy enemy fire in Vietnam. On Jan. 24 Maj. Fisher also received the Gold Medal of Honor from New York City Mayor John Lindsay.

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### **PRINCESS HEARS TABERNACLE CHOIR**

★ Her Royal Highness Princess Irene of Greece and youngest sister of King Constantine of the Hellenes attended the Jan. 15 Tabernacle Choir broadcast in the Salt Lake Tabernacle.

The visit was part of a stay in Salt Lake City, third stop of a six-week unofficial tour of the United States. The major purpose of Princess Irene's visit to Salt Lake was to attend a concert in the Tabernacle by her own teacher, the celebrated Greek pianist, Mme. Gina Bachauer, who was guest soloist with the Utah Symphony Orchestra. Princess Irene is herself an accomplished musician.

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### **GOLFER PRESENTED AWARD AT BYU**

★ Billy Casper, the 1966 PGA Player of the Year, was presented the 1967 Exemplary Manhood Award in March by the Associated Men Students of Brigham Young University.

The golfer is a recent convert to the Church. He was recipient of the award for his "service to the nation, love of youth, devotion to his family, manifest faith in his religion and his professional accomplishments."

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### **FOLK DANCERS PLAN EUROPEAN TOUR**

★ The BYU International Folk Dancers will return to Europe again this summer to represent the United States at three festivals, beginning with a June 8 performance in Portugal.

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### **CHOIR SINGS ON NATIONAL TV PROGRAMME**

★ The Tabernacle Choir performed Handel's oratorio, "The Messiah," on a nationwide telecast on the Bell Telephone Hour on NBC Television in the United States on Easter Sunday.

The concert was filmed last summer at Red Rocks Amphitheatre near Denver, Colorado. Three well-known professional musicians were soloists with the Bell Telephone Orchestra and the choir. They were Phyllis Curtin, distinguished American soprano; Maureen Forrester of Montreal, Canada, and Richard Lewis, one of England's tenor soloists. The performance at Red Rocks was conducted by Donald Voorhees, music director of the Bell Telephone Hour for the past 25 years.

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### **UNIFIED MAGAZINE STARTED IN CHURCH**

★ A monthly unified magazine which will be printed in every language where non-English missions of the Church have been established has been started in the Church.

Every country will have their own title on the magazine, but the majority of the material will be provided from the Church Translation Department in Salt Lake City.

# 'The Mormons'?

## Read About 'Em

★ What was life like among the Mormons in early days? Was it all work, no humorous things to remember?

On the contrary, there were many amusing moments in the life of early members of the Church. Noted author Robert Mullen has captured the interesting, the amusing, the tragic in Mormonism—from Vermont to the vast areas of the world where the Church has made rapid gains in the 20th Century.

Because of the interest shown in Great Britain and around the world in Mr. Mullen's fascinating book, "The Mormons," the Millennial Star has selected the following excerpt from the book. In England the 336-page illustrated publication is available from Deseret Enterprises, 288 London Road, Mitcham, Surrey, for 30 shillings. "The Mormons" is published by W. H. Allen and Company, Essex Street, London W.C.2.

"... Payment in kind was sometimes amusing to the Mormons as well as to

others. An American humorist, Bill Nye, told a story that the Mormons to this day sometimes repeat:

"In those days if you wanted to go to the theater you took butter, eggs, chickens, potatoes, wheat, anything like that to a tithing house, and they would give you script for it. Then you took the script to the theater or any store and bought what you wanted with it. On one occasion I took a big fat turkey up to the tithing yard to sell for script and the tithing clerk had gone to supper. I waited and he did not return, so I had to go and get the young lady I had invited to go with me, and I carried the turkey to the window of the box office and asked for two balcony seats.

"That clerk at the window handed out the two tickets and two spring chickens for change and I had to sit there all through the performance with a chicken under each arm and the young lady I was with was quite peeved that I paid so little attention to her ... "

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### **FORGIVENESS** —Continued from page 55

We tend to think that in forgiving we must make a conscious effort towards someone else. We have to be prepared to tolerate the fault and try not to let it affect us. Indeed we do have to do this, but to do that alone is not enough. It is vain to believe that it is solely we who must forgive. We are usually at fault, too. We may not understand, but we are certainly not free of error. Forgiveness is thus an inward search as well. It is to be able to admit to our-

selves that we have not understood or have also been thoughtless. We have to be aware not only of the affect of others on us but of our affect on them. When we see our fault then the fault of another is not so great.

Let us try to understand that there is little which, if understood, is not forgiveable. And if we must forgive let us do it generously and completely as Christ forgave those who tortured and ill-used Him.

# What is Your Problem

By Mark E. Petersen

**Question:** Is it true that the number of missionaries labouring in Great Britain is to be reduced on account of the Vietnam war?

**Answer:** This is not true as far as we can see at present. We will continue to maintain our missionary force here. If the war cuts down too much on the number of young men who can be called into missionary service, of course, we may have to suffer the consequences here in Britain in common with all other missions in the world. But Britain will not be discriminated against, you may be sure of that. This gives us opportunity to say that it would be wonderful if more British young men and women and their families would make a contribution to our missionary effort. Able bodied and spiritually prepared young British men and women would be welcomed into our service here in the United Kingdom. If our young men and women would save their means and plan for missions, it would be good for them and good for the work. Young men must be 19 years of age and young women must be 21 for our full-time service. More and more young British people could be used to great advantage also in our stake and district missionary programme, on a part-time basis.

**Question:** Is there to be another nationwide young people's conference this coming summer?

**Answer:** No. We prefer to have such gatherings on a smaller scale, so that we avoid many of the expenses and other problems related to a nationwide meeting.

**Question:** Do you recommend reading the new Bible translations which are now coming out rather fast?

**Answer:** These translations are interesting to read and compare, and some good may come of it. Let us remind you that all these translations reflect the views of the translators, some of whom are definitely fixed in their sectarian religious notions. Our Church accepts as its official Bible the King James Translation which we feel is the best version available. You might keep in mind our article of faith which says: "We believe the Bible to be the word of God as far as it is translated correctly."

**Question:** How old is President Joseph Fielding Smith of the First Presidency?

**Answer:** He is 90 years of age and in good health we are glad to say.

**Question:** How do you feel about boys and girls going off together on holidays without escort?

**Answer:** We think this should **not** be. We feel that no young people should expose themselves to the temptations which this offers. Remember that our reputation is worth much. Also that our good name must never be tarnished. Also



that virtue is more valuable than life itself. All these may be jeopardized by young people going off together on a holiday without proper chaperonage. Too much cannot be said about the importance of preserving our modesty, our chastity and our good relationships with the Lord. We must be clean. At one time the First Presidency wrote: "How near to the angels are youth that are clean." This is so true. We are indeed the vessels of the Lord and the prophet said, "Be ye clean that bear the vessels of the Lord." No matter how popular a custom this joint holiday scheme may be, it is not for Latter-day Saints. No matter how clean they may be on such trips, there is their good name and their reputation to be thought of also.

**Question:** My son is in the military service. Do you have some special books which are given to servicemen belonging to our Church?

**Answer:** Yes. Each Latter-day Saint serviceman, no matter in what nation he serves, is treated alike. We give to each man a pocket-sized Book of Mormon and a small book known as "The Principles of the Gospel" which takes up each vital principle which we teach, gives scriptural references and other explanations. We also have some small pamphlets which we feel are of assistance to the servicemen. These supplies are given to our men in the service when they are interviewed by their bishops or branch presidents as they depart for the service. It is our hope that every LDS serviceman will receive these supplies. If you know of any now in the service who has not received these gifts of the Church, let your bishop or branch know and the books will be supplied.

These books are not for sale, but are free gifts from the First Presidency to our men in service.

**Question:** Does our Church believe in a literal hell?

**Answer:** Yes. The Lord teaches that there is a literal hell, a place where unrepentant persons are obliged to pay the price of their sins. May we suggest that you read Doctrine and Covenants 76:82-85, also verses 101-107. Read also Section 19 verses 15-19. There are also excellent references in The Book of Mormon. See for instance Alma 40:13-14.

**Question:** Is it true that parents will be held responsible for the sins of their unruly children?

**Answer:** We suggest you read D. & C. Section 68, verses 28 to 30. The Lord is very clear on this point. Parents cannot escape the responsibility of failing to teach their children what is right. If children are properly taught by their parents, and the children sin against all the training they have received in the home, the parents are free from blame. But if parents do not teach their children properly, they must bear part of the responsibility for those sins. Not that the children will escape. They will have to pay for the sins they commit, but the parents sin in that they fail to train their children, and this they must face. All Latter-day Saint parents must not only live the gospel themselves, but they must teach it to their children and establish habits of gospel living in the home so that children will grow up acquiring those habits from infancy. The wise man of old taught that when we train up a child in the way he should go he will not depart therefrom when he grows up, or words to that effect.

# A Mighty Fortress

## THE MORMON TABERNACLE CHOIR



### A Mighty Fortress The Mormon Tabernacle Choir

RICHARD A. CONDIE, director

ALLAN ANSCHUTZ, Eugene L. Ruff, organists

*A Mighty Fortress  
How Firm a Foundation  
Behold the Great Redeemer  
Onward Christian Soldiers  
More Holiness Give Me  
The Lord is My Shepherd  
God, Our Help in Ages Past  
Come, Come ye Saints  
I Know That My Redeemer Lives  
Thou in the Outward Church  
Father in Heaven*

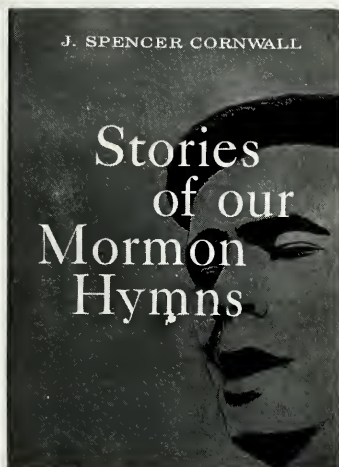
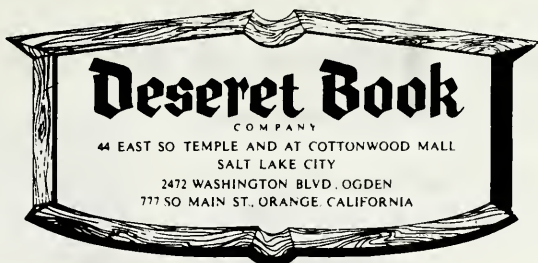
*Abide with Me 'Till Evening  
Come Follow Me  
God of Our Fathers  
Nearer My God to Thee  
Rock of Ages  
Lead Kindly Light  
Guide Us, O Thou Great Jehovah  
Ye Simple Souls Who Stray  
The Morning Breaks: the Shadows Flee  
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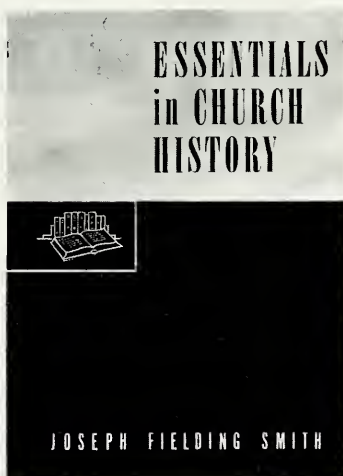
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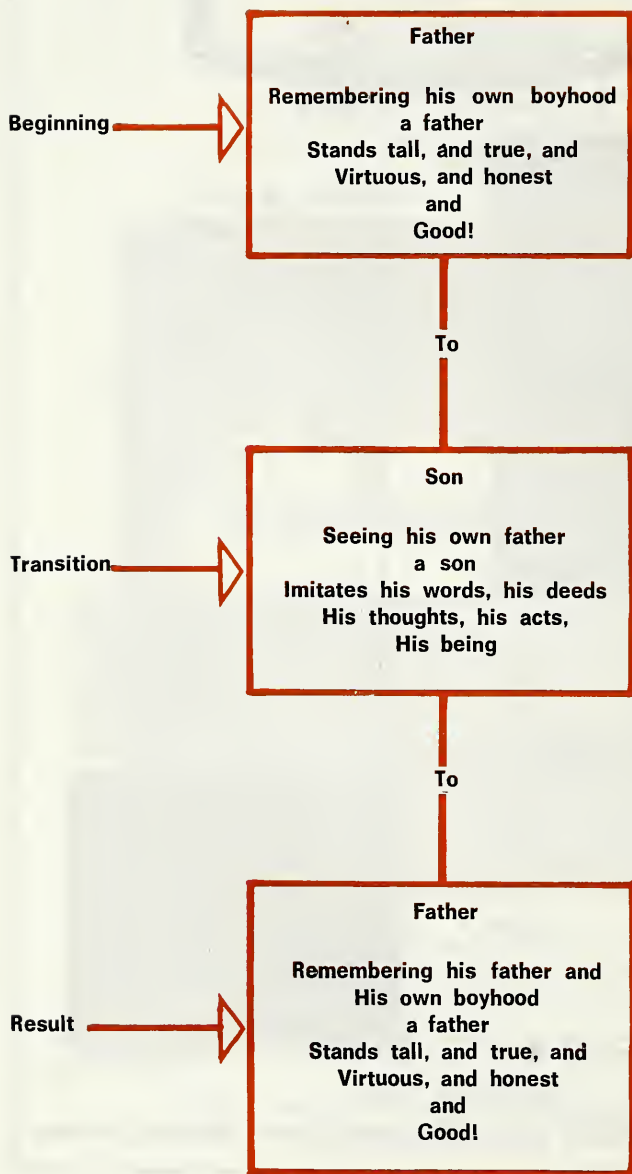


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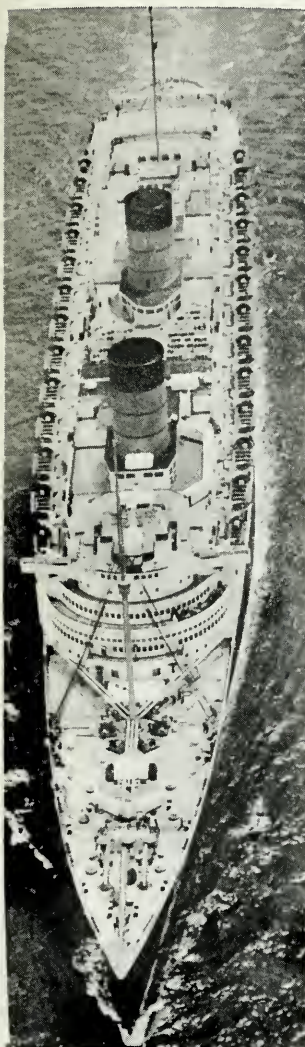
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I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things; but the creeds set up stakes, and say, "Hitherto shalt thou come, and no further"; which I cannot subscribe to.

—Joseph Smith

